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MEMOIR

OF

JOSEPH HARDCASTLE, ESQ.,

FIRST TREASURER OF THE LONDON MISSIONARY SOCIETY.

A RECORD OF THE PAST

FOR HIS DESCENDANTS.

"KNOW THOU THE GOD OF THY FATHER."—

1 Chronicles xxviii. 9.

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PREFACE.

THE following "Record of the Past" was intended only for relatives and friends. It was a fond tribute to the memory of honoured parents, offered by their youngest and last surviving child, Emma Corsbie Hardcastle. She too has fallen asleep in Jesus, and this brief Preface is dedicated to the six surviving children whom their beloved mother has left to their sorrowing father. It was his chief earthly privilege and joy to have been united for nearly forty-five years to her who became the wife of his youth, and was the first object of his attachment. It is right that her name should be associated with her own treasured reminiscences; whilst it is a solace to tell how that bright and joyous spirit—the dutiful child, the affectionate sister, the faithful friend, the most devoted of wives, and the tenderest of mothers —has herself crossed the dark flowing river, and entered the golden gates of that glorious city on whose "sparkling turrets" her faith delighted to gaze. The recollections of her victorious trust in the faithful promises of her Almighty Saviour may help to swell

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the exulting anthem to Him who "loved us and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father. To him be glory and dominion for ever and ever. Amen."

In a letter of her own, addressed to one of the few friends beyond the precincts of her family whom she presented with a copy of her book, she thus tells its history in a few simple words:—"This volume is a little enlargement of the Memoir which my dear husband prepared in 1839 for Dr. Morrison's 'Fathers and Founders of the London Missionary Society.' The time then allowed was too short for the family to examine all our materials, and it was therefore our intention at once to reprint with additions the Memoir so hastily supplied. But very speedily one of our number followed after another to join the family in heaven, and the design was never fulfilled. What has now been done is intended only for my father's descendants and a few old friends."

In the original composition of the Memoir furnished for the "Fathers and Founders of the London Missionary Society," her flowing and graceful pen had supplied all the interesting details relating to her father's illness and deathbed, drawn from the treasured stores of her own beautiful note-

books, as well as of her retentive memory, and expressed in language dictated by all the glowing pathos of her loving heart.

After the publication of that Memoir, she was much occupied with her brother Alfred and her last surviving sister, Selina, in examining their father's missionary papers, and selecting out of his private correspondence what was likely to be of permanent interest. But the deaths of both her brothers, Joseph and Alfred, following each other in rapid succession, interrupted this labour of love, until her sister also passed away, and she herself was left, as she wrote in plaintive mood, "the last of all her father's house," to gather up the bright recollections of past usefulness and past enjoyment. At length this volume was printed for private circulation, and if it did not fulfil her original design, it was, at all events, to use her own characteristic words at the end of one of her little autograph books, "a last testimony of love to those the memory of whom makes Hatcham beloved and cherished."

Many such precious memorials has she written for her children, which will ever be prized, not only for the sake of those loved relations whose story she sketches, but also as in some faint degree reflecting the attractions of her own exquisite tenderness and

beautiful characteristics. In one of her autographs, in which she looks back on the time when she watched by her mother's deathbed, and read to her Newton's hymn beginning—

"To those who love the Lord I speak,"

and ending—

"Such Jesus is, and such His grace!
Oh may He shine on you!
And tell Him, when you see His face,
I long to see Him too:"

"I omitted," she writes, "the last lines, for I could not endure to recognise, even in this way, the prospect of a separation which I dreaded so unutterably that I sometimes felt I might even die myself at the moment I saw der die who had been the best and tenderest of mothers, and whose love had proved the one bright beam that had made my infancy the most happy, and my childhood the most joyous, which a young spirit could have to boast. I too labour for my own sweet little trio, and especially to promote the happiness and welfare of my eldest one, who is at an age to feel and benefit more from my exertions. But will Annie, or any one of them, be able to make such a record of me as I am now constrained to make of my belovedest mamma?"

Her infancy had been, to use her own words,

"most happy," and her childhood "most joyous;" and although her aftercourse was not exempt from trials and afflictions, they were chiefly connected with the severance by death of those links of strong affection which bound her loving spirit to her relatives and friends.

Of those earlier years her cousin, Mrs. Clarkson, preserved the following anecdote. She was playing at coronella in the library, or "front parlour," at Hatcham, while her father was writing, probably one of his missionary despatches. After awhile her coronella lodged on the top of the bookcase, and she, too modest to disturb him, stood wistfully looking up at its hopeless elevation. But his attention being attracted by the cessation of the sound, mounting on a chair he reached down the plaything, and on returning it to his little Emma, caught her in his arms and covered her with kisses. Mrs. Clarkson having meanwhile entered unobserved, her uncle half apologized for the involuntary burst of feeling she had witnessed by saying that, "although we know that ever since the fall the seeds of native evil have been deeply rooted in every human heart, he confessed he had not yet discovered its development in that dear child!" It is remarkable that this testimony should have been repeated after she too had passed away by the celebrated Dr. Henry

Cooke, of Belfast, who, a few months before his own death, addressed to her husband a letter of sympathy, in which, after apologizing for having, through the pressure of infirmity, delayed the written expression of his sense of the irreparable loss, in which he himself largely shared, he remarked, "Mrs. Haldane had "the least taint of original sin I had ever witnessed, "and that beautifully obliterated by that modest "grace which is the highest ornament of religion in "woman." *

* Dr. Cooke had been a friend of more than thirty-five years standing. On one of his visits to London, at the very zenith of his great celebrity, his health had broken down from over exertion, and he kindly consented to seek repose under our roof, then at a short distance from the bustle of London. It was a privilege to entertain such a guest, and no one wa better fitted than himself to appreciate his hostess, or the finer traits of her original and unsophisticated mind. During many repeated calls to the metropolis on public business, although so much in request, he generally preferred the same quiet resort. In publishing in successive parts his valuable edition of Brown's Self-interpreting Bible, enriched with his own instructive and suggestive notes, he was wont, from year to year, to send to her a copy of each number, with a kind inscription. In one of these he writes—"To Mrs. Haldane, Hatcham House, as a memorial of gratitude for the many times he has been welcomed to a HAPPY HOME;" and, "in presenting to her the concluding volume of Biblical Notes," he adds the following interesting notice:—"The author begs to remind her, not as an excuse for their little value, but as an humble instance of the great value of time, that they were for

As youth succeeded to childhood, her purity of heart, her gentle modesty, her sensitive regard for the feelings of others, the unselfishness of her loving nature, blended with the bright intelligence of a well-furnished mind, formed a constellation of most engaging qualities. To these were added a poetical originality of thought akin to genius, and a command of racy, idiomatic English, which lent an irresistible

the most part written between the hours of four and eight in the morning, and in the intervals of busy professional duties; and that, although they furnish small evidence of the author's critical skill, they may, he hopes, be accepted as a memorial o gratitude for her many cares for him in times of lassitude and sickness, which kindness rendered to him at least *Happy Hours.*"

The public funeral of Dr. Cooke, at the close of 1868, is one of the most remarkable events of our day. The fact that the remains of a great Protestant leader, who, during a career extending over sixty years, pursued his fearless course without compromising his opinions, either theological, political, or ecclesiastical, should have been borne to the grave with such unusual demonstrations of respect, was a tribute to the moral as well as the intellectual superiority of a truly "representative man," seldom witnessed, especially in a country so distracted as Ireland. The procession is said to have extended for two miles; the shops in Belfast were generally shut, and business suspended, whilst amongst his pall-bearers there walked beside the coffin of the departed presbyter, not only the venerable Moderator of the General Assembly, but the Lord Bishop of the Diocese, and his Grace the Primate of all Ireland.

charm both to her conversation and her letters. Her soul shone through a beaming and expressive countenance, lit up by her clear blue eyes, whilst her personal attractiveness was enhanced by the unstudied simplicity of her graceful manners. Mingled with a sweetness fitted to "engage all hearts," she possessed great force of character, and the words of the same poet found in her their appropriate application,—

"Though meek, magnanimous; though witty, wise."

The beauties of her character did not depend on what was showy or superficial, for the more she was known the more was she esteemed. Perhaps her brightest ornament consisted in unaffected humility, which always in honour preferred others to herself. Never did she fail in anything which constitutes true Christian dignity. Age she especially venerated, and delighted to help and comfort such as were in need or trouble; while on all occasions the weaker side had an irresistible attraction for her chivalrous disposition. At no time did she go much into the world. It was at home, "amongst her own people," and in the unwearied discharge of the duties of a wife and mother, that she chiefly shone. Still she did not shrink from society, where she always carried with her the fragrance of that Name which is above every name, and never blushed with gentle boldness to

confess Christ, whether in company with those to whom He was precious, or among those by whom He was forgotten. It seemed to be one of her fixed principles never to despair of drawing any one in whom she was interested to the knowledge of her Lord. Her regard for all those whom she recognised as His people was another of her chief characteristics, and entirely without respect to ecclesiastical differences. No one was more remarkable for the love which thinketh no evil, and worketh no ill to its neighbour.

At a very early period of her life these lines of Otway were most justly applied to her :—

> "But soft ye now ! for here comes one disclaims
> Strife, and her wrangling train : of equal elements,
> Without one jarring atom, was she formed ;
> And gentleness and joy make up her being."

It was impossible to be long in her society without taking knowledge of her, that she had been with Jesus. Her religion was so simple and so natural that it seemed habitually interwoven with her whole life and conversation. According to the testimony of those who knew her from infancy she early bore the unmistakeable evidence of regenerating grace, but of the day and the time when it was imparted she knew nothing. Enough it was for her, to feel that she had been drawn by the cords of Divine

love out of the natural state of fallen humanity, and that she had been sealed with the impress of the Holy Spirit as a lowly, confiding, pardoned, and accepted child of GOD, through faith in JESUS CHRIST. In nothing was the genuineness of her religion more clearly exhibited than in her earnest prayers and strivings for her children, that each and all of them should be folded in the everlasting embrace of the Good Shepherd. Two lessons were continually enforced by line upon line and precept upon precept in her early teaching, "Seek ye FIRST the Kingdom of God, and His righteousness," and, "Little children, love one another." Her Bible instructions, modelled on our Lord's, when "beginning from Moses, and all the Prophets, He expounded in all the Scriptures the things concerning Himself," were fitted to develope the mind, no less than to touch the heart. And while thus labouring for their highest welfare she would consent to delegate to others no maternal care for her children which it was possible for her to undertake. She was herself their tender and successful nurse through every infantile sickness, the ever sympathizing companion of their pursuits and amusements in health, and the watchful superintendent of their schoolroom studies. Five daughters and an only son were the cherished objects of her ceaseless maternal solicitude. All of them

survive to unite with their sorrowing father in the words inscribed on her tomb, Proverbs xxxi. 28—

> "Her children rise up and call her blessed,
> Her husband too, and he praiseth her."

At the birth of our son she desired her husband to unite with her in devoting him in earnest prayer to the service of the everlasting Gospel, and asking that the Lord might condescend to accept the offering, to seal him as His own, and to endow him with all qualifications needful for a herald of God's truth. May these petitions, often repeated, even to the last day of her mortal existence, and all registered in heaven, bear fruit on earth!

Amongst the many letters of sympathy received from honoured and valued friends, I select an extract from one written by the Dean of Gloucester the day after her departure:—

"My very dear Friend,—

"Your sorrow to no small extent is mine. I know that there is rather cause to give abundant thanks, but still I must be sad when I think of the sadness of yourself and your dear children; and when I mournfully realize that I shall see no more on earth one for whom I have long felt most true regard. I knew that I had in her a sincere friend, and I was truly grateful. I shall miss her much at

my most sacred hours, for morning and evening she was named by me among beloved friends who were in sorrow or sickness. She had made such a deep impression on me that I could see her and hear her voice whenever my mind reverted to her. There are very few of whom I can say the same. At this moment I can suppose myself in converse with her. But, through the mercies of redeeming love, we shall meet again; no sickness there—no parting more. It is at moments like these that I feel especially our boundless debt to our precious Saviour. Should not our every breath be praise to Him. But I write selfishly, as though I was the bereaved more than you. Be assured of my sympathy. But you will be comforted. Your retrospect is so happy, you can reflect on a life so beautified with Christian regard, on a union not prematurely shortened, on departure so calm and painless. Especial blessings these. And then you can look forward. But here I pause. . . .

"Always, dear Friend,

"Most truly attached,

"H. Law."

"*A. Haldane, Esq.*"

Her health was never very strong, but she had a spring of life and buoyancy of spirit which, under God, carried her through many a dangerous crisis,

particularly in 1835, in 1837, and in 1843. But, in her later years, her health, shattered as it had been by these illnesses, seemed on the whole to improve It was not till the beginning of 1864 that there were symptoms tending to create anxiety on her behalf, nor until February, 1865, that—to use one of her own quaint allusions, borrowed from the "Pilgrim's Progress"—"the Post" brought the first decided intimation that she must prepare to cross the river that divides us from the Heavenly Canaan. As the spring advanced she was able to resume most of her usual habits of life, though, out of her own house, she never again appeared in company. She went to church for the first time after her illness on Ascension Day, 1865, and heard with much pleasure from the Rev. Capel Molyneux a striking sermon in which she was greatly interested. She had always admired his Evangelical ardour, having been a member of his congregation from the time we came to London after leaving the Manor House, East Ham, till he exchanged the Lock Chapel for St. Paul's, Brompton. In the summer we went to Brighton, where she was cheered by the occasional society of a few Christian friends, and especially by the presence of her eldest daughter Mrs. Corsbie, and her husband, to whom she was much attached, and whose affectionate attentions she

greatly valued. On our return to town at the end of October she continued to drive out during the greater part of the winter and spring, and frequently to attend, at Portman Chapel, the ministry of her beloved pastor, the Rev. J. W. Reeve, whose edifying teaching she found to be congenial food for her soul. At the beginning of summer she suffered from a weakening attack of bronchitis, which prevented her from being present at the baptism of her little grand-daughter Agnes, in whose birth she rejoiced with her son and his young wife. This dear babe was speedily gathered into the Heavenly fold, and she did not live to welcome the grandson who was born in July, 1868. It was not till early in August that she was well enough to go again to Brighton, where, however, she once more enjoyed her daily drives along the cliffs, though no longer able, excepting on rare occasions, to go to the House of God, and then generally for the Holy Communion in the Lord's Supper, which she received for the last time from Canon Babington. For her sake we continued to prolong our residence at Brighton till January, 1867, and during the intense cold of that month, she experienced another seizure of the same paralytic kind as that from which, in a slighter form, she had suffered nearly two years before. It was a still clearer indication that the

silver cord was loosed, and that the frail earthly tabernacle was soon to be taken down. She recovered sufficiently to return home on the 31st of January, and even to enjoy, in company with her husband, the brightness of a clear winter's day in the railway invalid carriage. But when she entered her house in Westbourne-terrace, it was for the last time. She felt herself in the land of Beulah, and the same idea was expressed in a letter from the Rev. E. B. Elliott, received a few days before her departure. "So dear Mrs. Haldane is still in the land of Beulah, looking for and hasting until the Lord's message to call her to Him! What a privileged state, in spite of bodily infirmity." Her soul was kept in perfect peace trusting in the Lord.

On the 7th of March, the anniversary of her beloved brother Alfred's departure, she dictated a letter to her much loved sister-in-law his widow, expressing her regret that she could no longer use her own pen to write her accustomed letter of sympathy, but saying, "Tell her I think very much of the golden gates and of my father and Alfred. Perhaps I may not be far off them myself this March. I often think I am very near. My love to her." She liked to speak of the Celestial City, and of meeting, in the presence of Jesus, those loved ones who were gone before; occasionally, in seasons

of lassitude, she would say, "I begin to wish it were all over," and sometimes at night would sweetly observe, "What a beautiful thing it would be to awake on the other side." But the fair picture which memory cherishes of the whole period of her calm decline from February, 1865, to April, 1867, is marred by no recollections of the irritability of nerve or failure of mental force which often accompany illness. She remained her own true self to the very end. Her afternoons, usually passed on the sofa of the room adjoining her bedroom, were often beguiled, as she used to express it, by communion with "the living dead" through the old letters she had been in the habit of preserving, and delighted to hear read to her. Some she destroyed, thus, as she observed to her nephew, acting the part of her own executor. She continued to take a lively interest in the welfare of her own family and relatives, and also, according to her life-long wont, in all matters of public importance, as well as in all the friends with whom her husband was chiefly associated.

On the very last day of her life, on my return home at an earlier hour than usual, I found her in the drawing-room in cheerful spirits engaged with the contents of a box of her father's missionary papers and other relics. Her dinner was shortly

afterwards brought in, and she made me sit down at a little table beside her sofa and partake with her, in the midst of pleasant converse. The afternoon having advanced she walked to the door leaning on her husband's arm but requiring little support, and was then carried upstairs in her invalid chair. At a later hour we read together Mason's Evening Portion for the Sixth of April, which concludes with the following remarkable assurance of the believer's final triumph, "Therefore rejoice, for all your troubles, temptations, conflicts, and distresses, are under Christ's reign. No one can hurt you, and the last enemy Death shall bring you to reign with Him eternally in life." We then joined in prayer, and her husband uniting himself in the request suggested by her precarious state, prayed that in the Lord's own time, they might both be carried gently down the slope to the River, and welcomed into the Golden City by their great atoning High Priest and Intercessor "within the veil." When prayer was ended she sweetly expressed the wish that she could hear more distinctly the bells of the city ringing out that welcome which John Bunyan so beautifully describes. It was a Saturday, and, after family worship, whilst her husband was occupied in the drawing-room alone, (her daughters, excepting the eldest, having already wished her good night,) her

maid came down hastily with a message from her requesting me to come immediately, but with her usual forgetfulness of self, she had added at that critical moment, "But tell him not to run upstairs." I was instantly by her side. She said, "Where is Alexander, my husband?" and then recognising me, "I am very poorly, darling!" After a time she asked, "Who are here?" Her physician soon arrived, and perceived at once that the end was come. She became unconscious a few minutes later, but continued to breathe all night, and until the early Sabbath bells, which she always loved to welcome, were chiming from the neighbouring church. It was about 9 o'clock, April 7th, that she expired, so gently, that except for the failure of the pulse as I held her hand in mine, it would have been almost impossible to tell the moment when her ransomed spirit took its Heavenward flight.

Affection may be tempted to exaggerate the gifts and graces of its cherished object, but it would be difficult to mention one whose whole course, from childhood to age, had indicated so consistently and unmistakeably the life, the walk, and the triumph of Faith. In the little red manuscript books which she has left for her children, there are many precious indications of her sweet communion with God, and her intercessions for her husband and children. The follow-

ing, dated many years ago, and before the birth of her son, may fitly close this tribute to her memory. "Now I retire to rest discarding myself as not trustworthy even in the things of earth; but oh! in the things that concern salvation, well it is for me that the reward is not to him that worketh, but of free eternal grace! My precious children I must commit unto my Heavenly Father. Oh! that I were more faithful to my charge of these immortal souls. My best beloved Anne and her young sisters! May they stand at last with me and my most precious earthly love on Thy right hand, oh Jesus! Amen."

31*st January*, 1869,

118, *Westbourne-terrace, Hyde-park.*

I said to Him when a young man, "THOU SHALT GUIDE ME BY THY COUNSEL, AND AFTERWARD RECEIVE ME TO GLORY." —Ps. lxxiii. 24.

Let the sweet hope that Thou art mine,
My life and death attend;
Thy presence through my journey shine,
And crown my journey's end.

STEELE.

CHAPTER I.

Early Life, Marriage, and Letters.

1752—1786.

MANY years have elapsed since the death of Joseph Hardcastle. His course is finished; but his memory is embalmed in the recollection of those to whom the history of Christian missions is a subject of interest, and the progress of the Redeemer's kingdom an object of hope.

The memorial of such a man is valuable, not so much to commemorate the graces of his character, as to show by his example how possible it is to combine diligence in business with fervour of spirit and the active service of God.

Joseph Hardcastle was born at Leeds on the 7th of December, 1752. He was descended from a family originally settled at Hardcastle, near Masham, in Yorkshire. In that neighbourhood they continued for several generations to inherit property. The beautiful estate of Hackfall was often referred to by Mr. Hard-

castle, as at one time in the possession of his family; but to him belonged a nobler boast than a descent from those "who call their lands after their own names." He was sprung from ancestors endowed with a better and more enduring substance, of many of whom it may be truly said, "that their names are written in heaven;" of some, pre-eminently, "that to them it was given, on behalf of Christ, not only to believe, but also to suffer for his sake." Amongst these was the Reverend Thomas Hardcastle, the friend of Henry, son of the fourth Lord Fairfax. Thomas Hardcastle is described by Calamy as a man of good abilities and a bold spirit, fearing no danger, but of great moderation and catholicism. He was Vicar of Bramham, near Tadcaster, at the period of the restoration of Charles the Second. That ill-advised and profligate monarch, forgetful of his solemn oath and most sacred promises, in an evil hour and in reality with a view of paving the way for the introduction of Popery, was induced to pass the Act of Uniformity, by virtue of which more than two thousand clergymen were deprived of their livings, and ejected from the Church of England. Of this number was Thomas Hardcastle.

He was born at Barwick-upon-Holm, in Yorkshire, and was trained up under Mr. Jackson, of Barwick, a learned divine. The first years of his ministry were spent in his own county, where he mentions, in a

preface to one of his works, that he had many friends at Pontefract, Hull, Beverley, York, &c., to whom his labours had been useful. He also writes:—"For several years I had the happiness to be chaplain to the Lady Barwick, of Toulston, in Yorkshire, and must own myself to be much obliged, and no less to the Right Hon. the Lord Henry Fairfax, her son-in-law, and my constant and faithful friend in my sufferings for Christ."

After his ejection neither his character as a scholar, nor his blameless life, were sufficient to protect him from the violence of persecution. He was several times a prisoner in York, Leeds, Chester, London, and Bristol for resolutely continuing to exercise that sacred calling, which he derived not from man, and of which he could not be divested by human oppression.*

A proof of the catholic spirit attributed to him appears in the following extract from his writings:—"To conclude, this is no point of controversy, but rather an effectual means to reconcile differences. Those that cannot now join together in prayer will, in a little while, if they be true saints, sit together praising God,

* A very interesting notice of the labours and sufferings of Thomas Hardcastle appeared in the year 1817, in a volume entitled "Broadmead Records," published under the superintendence of a Baptist Antiquarian Society. The book is valuable as a record of the sufferings which Nonconformists endured after the Restoration, and of the way in which public functionaries interfered in these matters.

rejoicing in and loving one another in a larger measure than they ever loved their most dear relations or intimate friends upon earth. The shortness of time there is to differ in, the absolute necessity and incomparable excellence and sweetness of mutual love here and full communion hereafter, I desire may sway with me to watch over my own heart, that I stand not at a distance in spirit from any saint of God upon the account either of apprehension or injury. As for the former, I do not know that I was ever under a temptation to love any one less for his true conscience, though not of my size."

Mr. Thomas Hardcastle referred to the great Dr. Owen and to Mr. Collins (formerly chaplain to General Monk), as "the most loving friends he had in London." By the strong recommendation of the former, he finally accepted the urgent call of the Church at Broadmead to become their minister, "for there," said Dr. Owen, "is your work."* After a ministry of seven years, during which he twice suffered imprisonment, he rested from his labours at Broadmead, near Bristol, on the 29th July, 1679.†

* "A little before I received your letter I had been with Dr. Owen and Mr. Collins, who are the most loving friends I have in London. Dr. Owen used this expression to me:—'Good Mr. Hardcastle, by that love that I bear to you, let me beg of you to go to Bristol, for there is your work.'"—*Broadmead Records.*

† The following account of Mr. Thomas Hardcastle is extracted from the Church-book of Broadmead Meeting, Bristol:

Thomas, Benjamin, and John Hardcastle were the three children of the Rev. Thomas Hardcastle's only surviving son. Of these, Thomas Hardcastle continued in Yorkshire, and his tombstone, with those of his sons and grandsons, and their wives, are to be found in the burial-ground of Mill Hill Chapel, Leeds. Frederick and Jane Hardcastle, his great-grandchildren, reside at Halifax, and are in possession of the original portrait of their ancestor—the Rev. Thomas Hardcastle, the ejected minister.

The Dowager Marchioness of Conyngham, widow of the first Marquis of Conyngham, and her deceased brother, the well-known banker, Joseph Denison, M.P.

—"He was a champion for the Lord, very courageous in his work and sufferings. His zeal provoked many before he came to Bristol, after he had thrown off conformity. He suffered about eight months' imprisonment in York Castle; and then, because he would not give bond to preach no more, as some ministers—his fellow-prisoners—did, to get free, he was carried thence out of his county eighty miles, to Chester Castle, and there he was kept fifteen months more, close prisoner; and then, by an order from the King, he was released without bonds, and came to London, and there he was baptized. After that he was taken up for preaching, and, by the Conventicle Act, was six months prisoner in London. Then, being called by this Church to be their pastor, for the defence of the Gospel, was twice imprisoned at Bristol—two six months, still preaching as soon as ever he came forth; and so continued till his death, having been our pastor for seven years and a-quarter. He was seven times imprisoned for Christ and a good conscience after he left off conformity."—*Broadmead Records.*

for Surrey, were the only grandchildren of John Hardcastle.

Benjamin, the other grandson of the Rev. Thomas Hardcastle, resided at Great Woodhouse, near Leeds, and had two sons, the younger of whom—Nathaniel—established himself in London, where he became an eminent Russia merchant; whilst his elder brother, John, continued to reside at Leeds, and married Miss Snowden, the granddaughter of Mr. Lee, of New Grange Hall, by whom he had two sons, who survived him—John, who settled in New Brunswick, in America, and Joseph, whose course is now to be traced.

In 1766, in the fourteenth year of his age, Joseph Hardcastle left Leeds to reside with his uncle in London, who, having no family, was desirous of adopting his nephew. In the subsequent pursuit of his studies, it appears he evinced the same energy that ever afterwards distinguished him. As a young man, his attractive manners, fine, intelligent countenance, and engaging disposition secured the affection of all who knew him. While he stedfastly shunned the dissipation of youth, he entered with zest into every innocent amusement and recreation, and was remarkable for the cheerfulness of his spirits, and a pleasant flow of playful, unoffending humour.

It is not known at what time, or by what means, he was led to the Saviour; but it is certain that, at a very early age, the Lord was pleased to make it manifest

that, through the grace of the Holy Spirit, he had learned that lesson which flesh and blood cannot teach, and which the pride of human wisdom too often despises. He had been taught that the "natural heart is deceitful above all things, and desperately wicked;" but he was also led to see the untold glory of that finished righteousness wrought out by Christ, of which all His disciples are made partakers by faith.

Near the close of his earthly life, addressing his children, he said:—"He has drawn me with the cords of mercy from my earliest days. He gave me *very early* impressions of religion, and enabled me to devote myself to Him in early life; and this God is my God, for ever and ever. I said to Him, *when a young man,* Thou shalt guide me by thy counsel, and afterward receive me to glory."

He was zealous in the pursuit of knowledge, for the acquisition of which his habits of early rising afforded great facilities. In after life his library was stored with the works of the best English authors, and his correspondence shows how fully he appreciated their productions. Of theology he was always a diligent student, and was well read in the Puritan divines, such as Charnock, Bates, Flavel, and Boston; but it was in the writings of Howe and Owen that he especially delighted.

By principle and practice, as well as by family de-

scent, he was a consistent Nonconformist.* But no man was ever more distinguished by largeness of heart, absence of bigotry, and dislike of party spirit. He loved and honoured the image of his Saviour in all his

* During his residence in London, and for some years afterwards, he was a member of the Church in Bury-street, St. Mary-axe, to which his uncle, Mr. Nathaniel Hardcastle, belonged, and which was then under the pastoral care of Dr. Savage, and afterwards of Mr. Beck. This Church was, in the earlier periods of Nonconformity, one of the most distinguished in London, and was peculiarly remarkable for the eminence of its ministers. Of these, there were no less than eight of the ejected ministers, of whom the first was Dr. Caryl, of Exeter College, Oxford, Preacher to the Society of Lincoln's-inn, and the well-known commentator on Job, who, after he was ejected from St. Magnus, London Bridge, continued to be the pastor of the Church in Bury-street, till the year 1673, when he was succeeded by the celebrated Dr. Owen, previously Vice-Chancellor of the University of Oxford, who had also, as his assistant, the Rev. Robert Ferguson, who was ejected from Godmersham, in Kent. In 1683 Dr. Owen was succeeded by the Rev. David Clarkson, sometime Fellow and Tutor of Clare Hall, Cambridge, who had been ejected from Mortlake, in Surrey. He was followed by the Rev. Isaac Loeff, in 1686, who had been Fellow and Tutor of Peterhouse, Cambridge. From 1687 to 1702 the Rev. Isaac Chaucer was the minister of the same church. This man of God had been silenced by Archbishop Laud for refusing to read the "Book of Sports," and was afterwards ejected, in 1662, from Woodborough, Wilts. The Rev. Edward Terry, formerly Fellow of University College, Oxford, and ejected from Great Greenford, was the last of the ejected ministers who presided over the chapel before the celebrated Dr. Isaac Watts, the first pastor who had not enjoyed a living, or been educated at either University.

servants; and throughout his life some of his most intimate and long-cherished friends were members of the Church of England. He attended the ministry of those excellent clergymen,—Mr. Romaine, Mr. Newton, Dr. Conyers, Rector of St. Paul's, Deptford; Mr. Foster, Mr. Bentley, Vicar of Camberwell; Mr. Thomas Scott, of the Lock, and others, who at that period faithfully preached the great doctrines of grace, when these were cast out and rejected by the majority of their associates.

Long before the occurrence of those great political events which seemed to rouse the Christian Church at large, as from a state of torpor, he was accustomed much to ponder the promised glory of the latter days, and it was doubtless this which induced him to cultivate the friendship of the excellent Mr. Latrobe, and to be present at the Meetings of the Moravian brethren, where he heard of the transactions of their missionaries, and of their efforts to publish the Gospel of salvation.

At this period he probably little thought of the position he was afterwards himself to occupy, but, doubtless, it was in such society, as well as in his more active engagements, and in the retirement of his closet, that God was fitting him for "the post of high importance, and for the difficult duties" to which he was called by the force of circumstances, and in which he became so much connected with that great movement

in the Church of Christ which distinguished the close of the eighteenth century.

In 1777, he entered on a new era of his life, having in that year, by his marriage with Anne, the daughter of John Corsbie, Esq., of Bury St. Edmund's, formed a connexion which, to his latest hour, was a source of unclouded happiness and joy. Mrs. Hardcastle belonged to a family remarkable for their hereditary attachment to the Gospel, for which some of them in the time of persecution were confessors. Of this family was Dr. Thomas Goodwin, one of the distinguished members of the Westminster Assembly of Divines, and some time President of Magdalen College, Oxford. In the evil days of the second Charles, Mr. Cumberland, one of Mrs. Hardcastle's maternal ancestors, was accustomed, at much personal risk, to protect and entertain some of the proscribed Nonconformist ministers, as well as to afford facilities for exercising beneath his roof their sacred calling as preachers of the Word.* Her great-grandfather, Thomas Corsbie, of Ashwell Thorpe, in Norfolk, left Scotland, his native country, during the heat of the

* In a letter, dated West Stow Hall, February 21, 1839, the late Mrs. Corsbie wrote,—"I know the room well where Mr. Cumberland permitted the good people to meet as if dining together, with the minister seated near a closet that had a trap door, to secure him should the spies enter. Some of the Cumberlands were imprisoned in Ipswich gaol for their love to the truth."

cruel persecutions of the Covenanters; he was a man of deep piety and energy of character, and the estimation in which he was held appears from the sermon preached on the occasion of his funeral from the text, 2 Sam. iii. 38. Her grandmother was burnt to death. Mr. Whitfield announced from the pulpit that a "sister had ascended to heaven in a chariot of fire." The last act of her life was to secure, by a codicil to her will, an annuity to the servant whose neglect had caused her death, knowing that what had happened must prevent her obtaining any place of trust again.

The mother of Mrs. Hardcastle was the daughter of Samuel Cumberland and Anne English, his wife. She was an intimate friend of Mr. Whitfield, and co-operated with him and the Countess of Huntingdon for the furtherance of the Gospel, and the revival of religion amongst the old Nonconformists, who had greatly fallen from the zeal and love of their forefathers. Mrs. Corsbie built, or largely contributed to the erection of chapels in Norfolk and Suffolk, and persevered in promoting the preaching of the truth in places where the ignorant inhabitants manifested their opposition by assailing their benefactors with insult, in some instances amounting to positive violence.

A good wife is a gift from the Lord, and Mr. Hardcastle was in this respect pre-eminently favoured. She was, indeed, as her husband declared in his last illness, "a help meet for him in all his pilgrimage." Her

cheering sympathies sustained him in every toil; while the placid sweetness of her temper, contributed to maintain that joyous tone of peaceful serenity which always distinguished their domestic circle. As a mother, those might best speak her surpassing excellences, who were the daily and happy witnesses of her bright exhibition of the maternal character, with all its self-denying, tender, and ever-watchful solicitude. "Her children rose up, and called her blessed; her husband, also, and he praised her."

It is unnecessary minutely to follow Mr. Hardcastle through his commercial history. Let it suffice to state, that from the beginning to the close of his lengthened career, amidst all his varied and extensive engagements, he maintained a character for spotless integrity and unsullied honour. To him, from the very outset, belonged the reputation of the English merchant of the old school; and years only served to augment that weight of character which belonged to him on the Exchange, as well as in the Missionary and other religious Societies. He was remarkable for a happy combination of prudence and decision. No important proceeding in business was adopted until it had been maturely pondered. But when his mind was once made up, he acted with promptitude and energy, and then awaited the event with unruffled tranquillity. It appears from the tenour of his private correspondence with his family, how cautiously he shunned the

entanglements of dangerous speculation, how careful he was lest he should be found "hastening to be rich," and how truly the words of the wisest of men applied to his case—"A good man ordereth his affairs with discretion." Although the larger portion of his fortune was probably acquired by his own exertions, no man was ever less indebted to those sudden turns of success the world calls chance. It was his study, in the fear of God, so to direct his transactions that his mind should not be overcharged with care and anxiety, that he might not, on the one hand, be interrupted in the enjoyment of his domestic tranquillity, or, on the other, prevented from giving his undivided energies to those great objects of Christian benevolence which he delighted to advance.

The following sketch, drawn by Mr. Townsend, was peculiarly descriptive:—From the busy scenes of the day "he returned with renewed delight to enjoy and bless his family. It is only at home we see our friends in the undress of human life, and are enabled to form a full and correct estimate of their principles, character, and temper. To the honour of religion, Mr. Hardcastle bore the nearest and most scrupulous inspection with advantage. I have met him at the gate, or on the steps of his hospitable mansion, on his return from the great metropolis, and have noticed his countenance beaming with the placid and cheerful smile of disinterested friendship, free from that corroding care, and

those agitated feelings, with which too many return from business." He is also described as having been "used to stand on 'Change, the centre of the most cheerful group there, very refined in his mirth, but very witty."

A few extracts from his own letters, written during the early years of his married life, will supply the best description of his character. The first, written after his removal to Peckham, then only a village on the slope of the Surrey hills, and surrounded by open, picturesque country, is addressed to Mr. William Buck, brother of the late eminent Recorder of Leeds, who had married Mrs. Hardcastle's elder sister, and was a man of fervent piety, and of a spirit congenial with Mr. Hardcastle; they enjoyed the delightful communion of an unbroken friendship for the long period of forty years, and entered on their eternal rest within three months of each other.

TO WILLIAM BUCK, ESQ.

"*June 8th*, 1778.

"My dear Brother,—You will have heard of our removal from town. We have both found the beneficial influence of purer air than the metropolis affords, and are so much in love with trees and fields, with rising grounds, and withdrawing valleys, that it will require a strong motive to induce us to become residents there again. . . . . Our happiest moments are not those passed in a crowd; I receive much greater

pleasure in the company of one friend than from the varied intercourse of the day. United in affection, possessing one interest, and pursuing the same objects, we draw our satisfaction from each other, and not coveting the great, much less the gay things of life, we have no room for envy and but little for ambition. Indeed I think that I abound in the blessings of 'the nether spring,' and that all around me is an appeal to my gratitude from the great fountain of every enjoyment! How cold the heart that such accumulated goodness cannot melt! How kind and gracious the Being who attracts by his mercies, rather than forces by his terrors! . . . . Our brother's newly adopted plan at first surprised us, but now I see no insurmountable objection. Every situation admits of various temptations. A military life must indeed be surrounded with peculiar dangers, and so require greater resolution than may be necessary in other occupations, but the persuasion of this frequently furnishes the mind with a corresponding caution; besides, it is not necessarily connected with sin, and being also of acknowledged service in society, has had the deliberate sanction of the wise and good. It is the province of man in every useful or innocent engagement to honour Him for whom, as well as by whom, the universe was made, and who appears to every considerate mind, to be the End as well as the Author of all things. . . . .

"With kind love to all friends, I remain, my dear brother,

"Very affectionately yours,

"JOSEPH HARDCASTLE."

While such were Mr. Hardcastle's feelings with regard to the profession of arms, his own simple tastes and inclinations were best gratified by retirement, and the enjoyment and contemplation of the works of God in Creation, his character evincing even in youth that beautiful union of holiness and happiness which made his life so blessed. So he writes to his wife during one of those separations which the residence of her parents in Suffolk rendered occasionally needful :—

"*August* 24, 1778.

"I rise about six in the morning, and ride among the silent valleys, that I may entertain my mind with the charms of nature, and send forth my best wishes to the Fountain of all benevolence for the increase of thy happiness, my love, my prize, and the best treasure I shall ever have below.

"May the Fountain of all blessings be opened and find its way in ten thousand happy springs into thy heart. "Adieu, "J. H."

The death of their firstborn infant son was one of the few trials which clouded the bright morning of

their domestic joy. He thus communicated the event to his father-in-law:—

TO JOHN CORSBIE, ESQ.

"*London, September* 6, 1779.

"DEAR SIR,—You will sympathize with us when you hear that our dear babe has bid adieu to this world, and has withdrawn to the invisible regions. It was yesterday that he closed his eyes in death, after a very painful struggle for two or three days before. I think there is no doubt, dictated by reason or Scripture, of the happiness of his present state, and therefore am reconciled to this painful expression of the Divine will. I consider my child, who a few days ago was an object of condescension, to be now looked up to as an exalted happy spirit, more intelligent, pure, and perfect than the most elevated or venerable character to be found among mortal men; and though no infant could well deserve or possess a greater parental affection than ours did, yet, when I consider the sorrows and snares of life, the dangers and difficulties he would have to combat, I would not recall my babe into this uncertain and sinful life, were it in my power to do it. I only hope the event will be sanctified, to detach my affections from life, abate the eagerness of my pursuit of this world, and strengthen my acquaintance with, and interest in, the world of spirits. I doubt not he spent his Sabbath with God, and has had 'all tears wiped

away from his eyes.' I know you will be pleased to hear that my dear Nancy is supported in that calm and composed acquiescence to this trying dispensation, which proves her faith and hope to be divine."

The following letters refer to Lord George Gordon's riots :—

TO MRS. HARDCASTLE.

"*Peckham, Wednesday Evening, June* 6, 1780.

"Since last Friday, the city has been in the greatest tumult that it has perhaps almost ever experienced, on account of the Two Acts in favour of the Papists, which are petitioned to be repealed. Almost every mass-house and place of worship belonging to the Papists is pulled down, also many private houses inhabited by people of that persuasion. Sir George Savile, who brought in the Bill which is so obnoxious, has had his house demolished, which I am sorry for, because of the goodness of his character. Lord Mansfield's house and furniture, library, and private papers, are all destroyed. The magistracy and military have been called out, who secured a few of the rioters, and confined them in Newgate: the populace, in revenge, have burnt entirely the inside of that new and extensive building, and released all the prisoners in Clerkenwell and other places of confinement. Thus we see the beginning of a tumult; but where the end may be, we cannot tell:—

there must be some unknown director to this mob, of considerable importance, but no one can tell whom. They seem to pursue one general plan of putting down Popery; and hitherto both the persons and habitations of Protestants have been safe: indeed, we have never once heard them in our neighbourhood.

"I am in great hopes a few days will settle the matter, and that the mob will disperse. The Commons, last night, instead of repealing the Act, deferred the consideration of it till to-morrow night; and if they then repeal it, I think the mob will disperse, if not, I am afraid of the consequences.

"I intend to write again by Friday's post, directed to Bury, as I am persuaded you will like to hear how matters go on. In the mean time, I commend thee, my dear, to the blessing and protection of God, wishing thy mind may be filled with impressions of his presence and favour, and thy heart enjoy much of the comfort of the Gospel. . . . .

"Yours entirely, "J. H."

TO WM. BUCK, ESQ.

"*June* 8, 1780.

". . . . The papers will have informed you of everything that has happened till last night, and what then succeeded was still worse than what had been done before. The destroying and burning of the prisons has released such a banditti as perhaps were

never before let loose, who commit all manner of devastation. From the top of my house, I last night saw the city on fire in several places, particularly the King's Bench, the Fleet, Bridewell, the Toll-house at Blackfriars Bridge, and several private houses, being in the whole about a dozen. To oppose this lawless multitude, the magistrates, it is generally thought, have acted in a very pusillanimous manner, so that now the military have the entire power, and we are under martial law; the commanding officer has therefore a right to act in any manner that appears necessary, and the military have several times fired upon the mob, and I suppose may have killed near forty. Our neighbourhood has been perfectly quiet, for which I think I ought to be very thankful; and I do not apprehend there is much danger, as we have no Papist or other obnoxious inhabitants in the neighbourhood. However, as I know that God rides in the storm, and directs the whirlwind, I desire to consider myself as under His protection, and that nothing can happen but for the best. The military are about in the public streets, and will be all night; many more regiments are daily coming in, and I suppose the inhabitants of most wards will patrol the streets to-night also. . ."

TO MRS. HARDCASTLE.

"*June* 12, 1780.

". . . . As to the tumult, we have had no

return of it since I wrote, and I do not doubt but that it is effectually quelled here. There are rumours of a riot at Bury, but as I have heard nothing from my friends, I consider it as one of those reports of which thousands are produced daily. We have, however, my love, reason to offer many songs of praise to God, for securing us in His pavilion during the disturbance, and for speaking silence and peace to the tumultuous passions of mankind so soon as He did. Almost every face was gathering paleness, every mind was impressed with terror, but now we are as peaceable and quiet as ever, and may again enjoy ourselves under our own vine. May God always preserve you safe as in the hollow of His hand, and shine upon your spirit with a sense of His peculiar favour." . . . .

TO W. BUCK, ESQ.

"*London, February* 6, 1783.

"My dear Brother,—. . . . Alas! that the avocations of this life should have so sad a tendency to injure the spirituality of the Christian. The world interposes its dark shadow and eclipses the heavenly regions; while the pursuit of wealth, which is the acknowledged object of every transaction, combines its influence to dethrone the Creator from our affections. This is, however, by no means the necessary effect of our employments in life. It is the eagerness we apply to them which makes them destructive. There are, I

believe, those watchful Christians who make even their worldly employments a sacrifice, and consider themselves engaged therein by His appointment and for His service! Angels have these sentiments when they fly through the universe to accomplish the Divine pleasure; and He who built the heavens, when He tabernacled upon earth was engaged in the humble pursuits of His reputed father's business. Thus He sanctified our worldly occupations by his own example. Oh, that His presence with us therein might sanctify them also! May the love of Him who was crucified in the world constrain me to be crucified to it. Nothing less than being planted in the likeness of his death can give us fellowship with Him in the power of his resurrection. He that overcame the world inspires his people with that faith which gives them the victory also. May it be my motto, as I am persuaded it has long been yours,—'Christ is all in all,' to be depended upon for present holiness as well as future joy. Let us, therefore, as those who have no strength in themselves, lean upon Him with whom is the residue of the Spirit, and when we are thoroughly convinced that we are insufficient for anything of ourselves, we shall, I doubt not, find in Him an all-sufficiency in all things.

"In the midst of surrounding devastations and calamities, I hope, my dear Brother, you and your family are safe and happy in the chambers of the Divine protection, dwelling in His secret place, and

abiding under His shadow. How safe, how happy an abode! The storms and billows which rage in the world reach not that peaceful atmosphere. We have, then, a covert from the tempest and a hiding place from the wind. . . . .

"Yours, dear Brother,

"JOSEPH HARDCASTLE."

The following extract shows the view taken by a calm observer of the state of Parliamentary representation forty-five years before the Reform Bill:—

TO W. BUCK, ESQ.

"*February*, 21, 1784.

"You will observe to what a pitch our public contentions have risen; from the Address, which is resolved to be presented to his Majesty, we must soon look for a crisis. Mr. Fox maintains a decided majority in Parliament, and Mr. Pitt has a much greater among the people. The time is coming, I hope, when the House of Commons will be truly the representatives of the nation, and speak the same language; almost ever since my remembrance that House has acted in direct opposition to the national sentiments." . . . .

The struggle to which Mr. Hardcastle alludes, was that between Pitt and Fox, after the rejection of Mr. Fox's India Bill, and the defeat of the Coalition

Ministry. The country was with Pitt, and the House of Commons with Fox; but the dissolution followed which overthrew the Whigs, and established Mr. Pitt and the party he headed in power for more than forty years.

TO WILLIAM BUCK, ESQ.

". . . . . That soul which is the abode of Divine truth and love, possesses within itself a joy that is kindred to celestial, and angels behold it with respect and benevolence as their future associate. With such beauty can the grace of our Saviour adorn the heart in which He resides, and such dignity and happiness is the consequence of His sufferings and death, His friendship and love. . . . .

"The information you give me in answer to my inquiry I have attended to, and can only say, that notwithstanding appearances, it is our duty to believe and rejoice in the superintendence of our exalted Saviour over the concerns of the Church. The heart in which He perceives a zeal for the interests of His Church will not remain without His blessing; and when we have done what seemed right to do, it is our duty then to refer ourselves and His interests to Himself, whose way and time is fittest and best. I rejoice with you in the favourable promise at Norwich, and have equally an admiration both of Mr. Hart's abilities, and the eloquent, or rather simple and just, language by which he discovers them. May

they be consecrated to the service of Christ, and prove that true wisdom that winneth souls."

For the original publication of the well known devotional hymns by that good man, here alluded to, the Church is indebted to Mr. Hardcastle, and he had also the privilege to assist his friend, the Rev. T. Scott, in bringing out his well-known "Commentary on the Bible."

The following letter furnishes a touching record of the hallowed feelings, and of the spirit, with which this work was written, under discouragements which can scarcely now be imagined by those who only know the estimation which it afterwards attained:—

TO JOSEPH HARDCASTLE, ESQ.

"*Chapel-street, July* 18, 1799.

"DEAR SIR,—Your very generous kindness seemed to demand an immediate acknowledgment; but my surprise, and the varied feelings of my mind, rendered me incapable of writing properly without some space for recollection. Though my labour, and sorrow, and loss, by the publication of the Family Bible were very considerable, yet, abstracted from the hope that it may be useful, I have been abundantly compensated by its giving me so much opportunity of experiencing and noticing the kindness and faithfulness of the Lord, in answering my poor prayers and sending what was becoming needful, just at the very time, and in a

manner, that I had not the least expectation of. Had the whole sum I lost been reserved as a fund for me to have recourse to, I might have gone on as well outwardly, but I should not have had those repeated and striking proofs that the Lord careth for me and heareth my prayers, which are peculiarly suited to strengthen faith and encourage hope, as well as to enliven gratitude. My difficulties have indeed been considerable; but I have been carried through them comfortably, and at present I am by no means exposed to *inconvenience* by the effects of my loss.

"I have some profit on the numbers of the Bible which are reprinted, and on the copies I dispose of; and shortly the copyright will be to be disposed of, in order to a new edition, which will in part indemnify me.

"Among other satisfactions which have arisen from my difficulties, it has not been the least to observe how the Lord inclines the hearts of his servants to assist me in the most kind and friendly manner, and beyond anything I could possibly expect; while the very characters of those who have thus aided me removes every doubt of their being actuated by the best of motives, and implies a favourable opinion of my feeble endeavours, which ought to stir me up to great watchfulness and diligence, that I may not give them reason to alter that opinion, or to regret that their kindness was not better bestowed.

"I have only to add that, to my sincere thanks for

your liberality, I trust I shall not forget to pray that the Lord may bless you and yours yet more and more, and prosper all your endeavours to promote the Gospel of Christ, which must always give the sweetest of pleasures to the pious and benevolent heart.

"I remain, dear Sir, with the greatest esteem and respect,

"Your obliged friend and servant,

"THOMAS SCOTT."

From the earliest infancy of his children, it was Mr. Hardcastle's pleasant work, in union with their Mother, to lead them to the Saviour, as it continued to be a chief aim in all his subsequent correspondence throughout the changing scenes of their childhood and youth. The following lines are extracted from a letter of a very early date:—

TO MRS. HARDCASTLE.

"*London*, 1786.

". . . . Thou art now domesticated with thy friends, and divided betwixt the pleasures of their conversation, and thy care of our precious bairns. I hope the little scholar behaves well, and is happy; and, to promote both, thou mayest read to her the following letter:—

"'MY DEAR NANCY,—I write this to tell thee that, although I cannot now see thee, I am very fond of

thee, because thou art my dear little girl, and because thou art a good little girl, and give pleasure to thy dear mamma by behaving as dear mamma bids thee. I hope thou wilt remember to say "Our Father" night and morning, and that when thou comest home and breakfasts with me, I shall see that my little maiden has not forgotten

"Come, let us join our cheerful songs," or
"Jesus, the man of constant grief,"

or any of her pretty hymns. I desire thee to kiss thy dear little brother for papa, and tell thy dear cousins that I love them all.—Good-by, dear Nancy.'

"And now, my dear Mamma, I often feel what a happy family we are—how graciously distinguished, how surrounded with comforts! May God continue our comforts, and increase our usefulness!" . . .

TO MRS. HARDCASTLE.

"*Nov.* 1, 1786.

"I spent half-an-hour last night at Mr. Wilkes's, where I heard what I think was in truth prayer. It was language befiting a sinner who has the great atonement in view, and is supplicating God upon His throne of grace for the application of it to his conscience. It was the ardent breathings of a soul (bowed down as in the dust) after God as an infinite portion, and His favour as 'the one thing needful.'

"This evening I have been at Mr. Bentley's room,

and heard many excellent observations from the words of the Great Teacher, 'Be ye wise as serpents and harmless as doves.' May His grace enable thee and me, dear, to exemplify by our conduct and conversation a precept so replete with heavenly wisdom. We must look to our risen Saviour to enable us to be more inwardly and outwardly alive to God, more effectually redeemed from the spirit of the world, and more diligent observers of the footsteps of Jesus, that we may walk as He walked! Happy lot for thee and me, dear, to be journeying, hand in hand, every day, in a retired and peaceful path towards heaven, that 'goodly heritage,' and, by an appropriation of the promises, to pluck the flowers and taste the fruits of the heavenly paradise as we pass along, by that 'precious faith,' which is the substance of things hoped for."

TO WILLIAM BUCK, ESQ.

"I was very much pleased with the letter you were so kind as to write to me from the coast, and my heart felt the influence of its devotional breathings. It is a happy attainment to be enabled to resign at these times the anxieties and cares of the world, and cultivate an intercourse with the Great Father of our spirits. Disentangled, in some measure, from our usual engagements, the active soul can ascend into the ethereal regions, and join in praises with the morning stars; or else its lowlier meditations can follow the sorrowful

Saviour through the varied scenes of His painful life and shameful death, and water His footsteps with tears. Happiest of all the seasons we experience upon earth, when we can thus feel the love of our suffering Redeemer. And the tears, if I may so speak, which spring from our spirits, how well do they become the condition of those whose character it is to remember Christ, that Man of Sorrows, whose companion was grief!"

TO THE SAME.

"*London, Jan.* 4, 1787.

"DEAR BROTHER,—. . . . I doubt not you are very happy now in your family meetings. Our great Benefactor is gracious to His children: first, in forgiving their sins, and then in giving them the oil of joy for mourning. When He was manifest in the flesh, He honoured the social circle with his presence, and wrought a miracle to show that He was himself the source of true exhilaration and cheerfulness of heart. When our consciences are sprinkled with the blood of atonement, and we can rejoice as ransomed sinners in hope of the glory that shall be revealed, it creates a revolution to us in the system of nature; we feel ourselves in the dominions of our Father; this desert world becomes like Eden, and streams of refreshing joy break forth around us in our daily progress through this barren wilderness; the countenance of our fellow-travellers inspires a congenial cheerfulness; and, being

the subjects of redemption, it elates the depressed spirit, fills the heart with joy, and the lips with songs of praise.

"This, however, my dear brother knows, describes not the daily feelings of my heart, nor, perhaps, of many of the children of God. It is their happy experience, in the day when the Lord turns away their captivity, and whenever his candle shines upon their tabernacle, when the Lamb in the midst of the throne leads them beside the still waters, when He wipes away the tears of contrition from their eyes, and feeds them with that bread which comes down from heaven, so that they hunger no more. . . . .

"Your affectionate brother, "J. H."

"P.S.—Since writing, I have received your letter, and can assure you the poetical effusions which accompanied it gave us much pleasure. It is a rare thing to see a whole family under the inspiration of the Muses; and, if there is justice in the land, I think one or other of the branches of the said family must fill up the next vacant Laureateship. I shall therefore expect to see some triumphant lines in the next probationary odes."

TO MRS. HARDCASTLE.

"*Oct.* 6, 1787.

"My dearest Love,—I have only at present time to relate that, on my return home, I waited

to have our little girl breakfast with me. When I opened the circumstance of your journey, the emotions of nature and affection became visible in her countenance, and her heart seemed disposed to fill; but I brightened her looks by such remarks as I judged best, and, upon the whole, we were exceedingly comfortable. She reflected, however, that Mamma never went to Bury without her before, and the sensibilities of her little nature again melted for a moment; but she was soon cheered, and I left her very happy. . . . I shall be full of anxiety till I hear of your arrival, and particularly of the interesting scene which fills all our minds with mournful suspense. I intend to devote this afternoon to our little girl. May the God of all kindness preserve thee in health and peace till a happy meeting shall take place between thee and thy affectionate husband, "J. H."

The two following letters refer to the illness and death of Mrs. Hardcastle's mother—Mrs. Corsbie:—

"*London, Oct.* 9, 1787.

"My dearest Love,—I received your kind letter yesterday morning, and, this morning, one from Mrs. Buck. The situation of your dear mother is so extremely affecting, that I should wish to suspend my earthly concerns that I might, without interruption, yield to those feelings and reflections which are congenial to a scene so tender and distressing. It

is, however, a consolation to find that our mother is serene and composed in her mind, and that she has a good hope that the Friend of Sinners is her Lord and her God. . . . . Ere long, your dear mother will be planted into the likeness of his resurrection; the tears which are now sown will soon give way to a harvest of joy. Weeping may endure through the night of death, but everlasting peace succeeds it in the morning of the eternal day. In the meantime, we will bow our knees to the Father of our Lord Jesus Christ, that the Comforter may manifest to her soul the great redemption, reveal her interest in the well-ordered covenant, brighten her prospects of the inheritance in light, and enable her to say, as she is departing from this scene of vanity and sin, 'To me to die is gain.'

"I doubt not the Great High Priest of our profession, who redeemed your dear mother from the power of death by His own blood, is now, in virtue of it, interceding in her behalf, and saying, 'Father, I will that she may be with me where I am.' And who can form any suitable apprehensions of this felicity? What language can express, or imagination reach, the glory of that scene which is soon to be unfolded?—where the immortal spirit inherits the 'uttermost' of God's salvation, and receives an incorruptible crown from those hands which were once pierced for our iniquities. Oh! what a wonderful transition will soon take place: a scene of pain and distress exchanged for eternal life

and peace—for the presence of God and the society of angels; a world full of anxiety and sin succeeded by that heavenly state, where the very remembrance of sin and of death and all their consequences shall be done away, where the soul will exult for ever in the element of light and love; and, with the society of angels and spirits redeemed from among men, will tune their harps and raise their voices in that ever new but endless song, 'Worthy is the Lamb that is slain.'

"I hope thou wilt be preserved in health and supported in spirits through this affecting dispensation, and that it will be sanctified to thy everlasting good. A death-bed is a great teacher of the heart, if the Spirit of God impresses upon us the profitable lesson. May this benefit, and all the happy effects which His influences upon the mind produce, be vouchsafed to thee, to me, and to all that are dear to us. Our dear little girl is now my only companion. She is very happy and good. Nothing can exceed our attachment to each other. Her innocence and vivacity enliven my solitude; and you need not be told how much Mamma and her little brother are in our thoughts. I hope, my love, you will give me a daily account of your mother, or that Mr. Buck will write; to whom present my sincerest regard, and to all friends, especially your father. . . . .

"Thy affectionate Husband."

"*Oct.* 10, 1787.

"My dearest Love,—I hope thou art favoured with a submissive spirit, and supported by Divine consolations, under the affecting providence which I find to-day, from my brother's letter, has taken place.

"I desire to thank the Good Shepherd, whose rod and staff supported and comforted our dear mother in the valley of the shadow of death, and caused her latter end to be peace. The conflict is now over for ever; the suffering saint has become a glorified spirit, and has taken possession of the mansion prepared by her Saviour. Yes, those who die in the Lord are blessed from henceforth; they are present with their Redeemer, and see the King in His beauty. His own hand has already wiped the tears from her eyes, and all sighing is now done away for ever. The body will indeed be committed to the earth for a little season; but it is sacred and precious dust: it was purchased by the bleeding Saviour—it was a temple of the Holy Ghost—it is a prisoner of hope—and the resurrection and the life will soon restore it from the dishonour of the tomb, and fashion it like unto His own glorious body! Then shall death be swallowed up in victory, and the ages of eternity bring forward the scenes of her ever new and ever growing felicities! Let us, therefore, not sorrow as those who have no hope; for, as Jesus died and rose again, even so those

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who sleep in Jesus will God bring with Him. Then will this corruptible put on incorruption; and when the heavens shall pass away with a great noise, and the earth, which had detained as in a prison the bodies of the saints, shall be burnt up,—then will that triumphant song be heard, 'O grave! where is thy victory?' In the meantime, the separate spirit experiences the happy truth of the word of its Redeemer, 'He that believeth in me shall never die;' and, though the body be dead because of sin, the spirit is life because of His righteousness. Let us therefore comfort one another with these words, and endeavour to follow the faith and patience of those who are now inheriting the promised blessings of the heavenly state. Thus will this mournful dispensation become sanctified to our profit, will repress our ardent pursuit of the world, dispose us to walk circumspectly, to be sober and vigilant, and wait for the coming of our Lord.

"I have cherished these considerations, not only on thy account, but to give my own mind a profitable relief from the engagements of the day. . . . .

"I wish much to hear from you, and to know how our father continues to be supported under the affliction. . . . .

"Ever thine,

"Joseph Hardcastle."

"ETHIOPIA SHALL SOON STRETCH OUT HER HANDS UNTO GOD."—PSA. LXVIII. 31.

CHAPTER II.

Removal to Hatcham.—Slave-trade.—Mr. Clarkson.—African Missions.

1788—1796.

IN October, 1788, Mr. and Mrs. Hardcastle removed to Hatcham House, Surrey, a residence at that time pleasantly situated, so as to combine the advantage of an easy approach to London with the seclusion of the country. From this period Mr. Hardcastle engaged more actively in objects connected with the cause of religion and benevolence. His character for discretion and sound judgment rendered his counsels at all times valuable; and the pleasure which he felt in the society of the wise and good was reciprocated by the most eminent philanthropists of the age. His house was open to men of this description, and to the close of life the Christian hospitality in which he delighted made the name of Hatcham familiar to good men of every denomination, not only at home, but on the Continent, and in America.

Among those who were thus introduced to Mr.

Hardcastle was Thomas Clarkson, one of the originators of the struggle for the abolition of the slave-trade, and the indefatigable champion of the oppressed Africans.* With Granville Sharp, and other labourers in the same cause, Mr. Hardcastle often took counsel; while Mr. Clarkson, soon after the commencement of his great work, became a frequent guest at Hatcham, and was animated in his exertions by the cordial sympathy of his friendly host, at a time when the object in which he was engaged was too often regarded as Utopian by multitudes who did not absolutely frown on his perseverance.

It was there that Mr. Clarkson first became acquainted with his future wife, Catherine Buck—a niece of Mrs. Hardcastle; there, also, he wrote a great por-

* "I never," says Mr. Townsend, "thought seriously of the slave-trade till I read the incomparable pamphlet of Mr. Clarkson, which immediately impressed my mind with its impolicy, its injustice, and its cruelty. But how great was the disgust and horror which I felt when I beheld in a parlour at Hatcham House those abominable instruments of cruelty which are used on board the African slave-ships! They consisted of iron handcuffs, shackles for the legs, thumbscrews, and the speculum oris, an instrument for wrenching open the mouths of the poor slaves when they were obstinate and would not take their food. In the same room I saw various articles of manufacture in cloth and in leather, and also different kinds of dyeing, the whole calculated to show the capacity and ingenuity of this class of the human species, and proving that they are capable of all the enjoyments and duties of civilized life."

tion of his "History of the Abolition of the Slave-trade;" and there, for more than half-a-century, during his occasional visits to London, the time-honoured philanthropist continued to enjoy the same welcome, amidst scenes endeared to his heart by associations, which only left room for regret that those who cheered him at the commencement of his labours did not survive to share his triumph.

There is a letter of Mr. Hardcastle's, written on the marriage of his niece, which strikingly illustrates his Christian character. The philanthropy of Thomas Clarkson seemed almost to be bound up with his nature, but it was many years before his soul was enlightened by the true light of the Gospel. He was doing much that was right; his energies were embarked in a noble cause; but he neither knew himself, nor recognised the hand which girded him for the contest. It was not till the evening of his days approached that he found that peace which the world can neither give nor take away.

It is not for man to fathom the plans or purposes of Him, all whose ways are wonderful. None can tell how The Holy Spirit was secretly influencing the heart of Thomas Clarkson during the many years which he passed without any comforting hope beyond the grave, and with no interest in spiritual things. After he had been enlightened in the knowledge of the truth, a few years before his departure, he observed that death had

always been an object of dread to him, but now that he could look on it without dismay. Still, he added that he hoped it was not presumptuous to suppose that it *was* The Holy Spirit of God that moved him to undertake that cause to which he dedicated himself on the memorable occasion when, dismounting from his horse on his road to London from Cambridge (where he had recently gained the prize for a Latin essay on Slavery), he sat by the wayside near Wade's Mill. Miss Buck was drawn to her future husband, by her admiration of his philanthropic heroism. She was a young lady of no ordinary mind, and in her a powerful intellect was united with a most loving heart. Some of the most distinguished poets and philosophers of that day were her friends; but the wrongs which drove the French people into tumultuous revolution, for a time moved her sympathies towards a vain and sceptical rationalism, which was injurious to the life of God in her soul.

These remarks may throw light on the letter which her uncle, Mr. Hardcastle, wrote to her father on her marriage with Mr. Clarkson. Its aim and ultimate object cannot be mistaken.

TO WILLIAM BUCK, ESQ.

"*Hatcham House, Jan.* 23, 1796.

"DEAR BROTHER,—I congratulate you and my sister on the interesting event which your letter announced, and sincerely wish it may be connected with

the blessing of the Almighty, and that our friends may experience much temporal happiness, and what is far better, much inward and spiritual peace and prosperity.

"I look back to the period in which I first entered into the same important relation, and constantly feel the impression of gratitude and thankfulness to God, my conductor, for so distinguished an interposition of His paternal goodness; and, through the course of an existence which has been always marked by His care and filled up with His mercies, my thankful recollection fixes upon that event as the prominent blessing of my days.

"But it is indeed the presence and blessing of God our Friend and Saviour that consecrates and cheers us in every period and every relation. It is good to begin with Him in the morning of our days, and offer to Him our first and purest affections! May all our children be directed into this path of wisdom and happiness!

"I have also found His presence in mature years, amidst various cares and anxieties, to be my strength in weakness, my peace and my portion in the seasons of disquietude. I have frequently cast all my cares upon Him, and He has borne them. I have sought His interposition by fervent prayer, and He has given me the desire of my heart. I have reason to speak well of Him, as a tried and experienced friend, with whom I wish to pass all my days of active or se-

questered life, and to cultivate all the intimacy which His condescension allows till I become one spirit with Him. I desire to be more habitually impressed with the persuasion that He is always near to me, and feels an interest in my concerns; that He has purchased me by His death, subdued me by His grace, and made me willing, in some measure, to part with everything, but not to part with Him. I desire that nothing may ever separate me from His love: not life, for it has no equivalent to offer, nor can its best gifts enrich me without His favour; not death, for He that believeth in Him shall never die—His grace enables me sometimes to look deliberately upon death, and consider it as the birthday of my immortal spirit; not things present, for I am desirous of learning from Him to use the world without abusing it; nor things to come, for these afford my spirit the most cheerful anticipations, and sometimes fill my meditation with elevated pleasure. I contemplate the riches of the incorruptible inheritance—the society of the excellent of the heavens and the earth, a mind filled with unsullied light, a heart made up of purity and love—and "*these things to come*" are the subject of my song in the house of my pilgrimage.

"You will perceive, my friend, how confidentially I am writing, and how much I am unfolding to you the recesses of my heart. It was the occasion upon which I congratulated you, and which naturally makes the

mind cheerful, that insensibly led me into this most lively and pleasant subject; nothing else can equally exhilarate the mind.

"In feeling a wish for the happiness of our friends in their new relation, I reflected on the foundation upon which my own happiness is built; and, could I select the good things in the shining heavens or the fruitful earth as the subject of my wishes for them, there is nothing of equal excellence or value with the friendship of Him who was despised and rejected of men! I willingly encounter the derision of the wise, while my heart embraces the inestimable truth; I find it the source of inward satisfaction, the motive for fruitfulness and zeal in the service of God—that principle which cheers the gloom of life, extracts the sting from death, and gilds the prospect into the eternal world. If our friends, or either of them, incline at present to a different view of these important things—if they see no beauty nor comeliness in the Man of Sorrows, I hope the time will come when they will possess a judgment more friendly to their happiness; for, without Him, there may indeed be mirth, but there can be no joy—there may be levity, but there can be no peace. It is His death which is our plea; it is His obedience in which alone we can appear with confidence before the Judge of quick and dead, or with complaisance before the faithful tribunal of our hearts. Let us importune Him on behalf of our friends who are not yet

brought nigh to Him, and hope that, in some of the ways of His manifold wisdom, He will rescue them from the paths of the destroyer. He frequently chastens those whom He loves, and embitters their days, that they may be compelled to seek their happiness in Him alone. Gracious are these chastenings, which lead the mind onward to see its own emptiness and depravity, and upward to see the fulness of the grace and the love of God our Saviour! Let us daily commit our friends to the faithful care of the Good Shepherd. He alone can restore the soul that wanders, and bring back the lost sheep to the fold of His love. Human means are weak and inefficient in themselves; but He has made it our duty and our privilege to pray always, and the fervent prayer availeth much. . . . .

"My dear brother, yours ever,

"JOSEPH HARDCASTLE."

The above letter was conveyed, according to the writer's design, to Mrs. Clarkson, and, many years afterwards, in a most interesting correspondence, during the progress of her inward struggle, her heart was opened to the sister who always shared its secrets, and revealed the answer to her uncle's prayers. The letter itself was carefully treasured by Mrs. Clarkson, and, not long before her departure, at last sent to one of her uncle's daughters. It was accompanied by the thankful acknowledgment, that all its fervent desires for her-

self and her husband had been fulfilled. In respect to each of them the light dawned gradually, although it shone more and more to the perfect day; yet it would not have been easy even for themselves to determine exactly when it was that the Sun of Righteousness arose on their souls with healing in his wings. As in the heart of his wife the light of revelation shone brighter and brighter above the light of reason, illuminating her pathway through life and her passage to the tomb, so the deep interest in heavenly subjects, the constant, prayerful study of the Word of God, and the love of the brethren, which Mr. Clarkson evinced in his latter years, afforded the same evidence that he who had toiled so indefatigably to procure freedom for the slave was now himself made free.

Mr. Hardcastle's interest in the welfare of the African race did not stop with an effort to procure their emancipation from slavery. His sympathies outstripped mere worldly philanthropy. He thought of their immortal souls, and, zealous for the glory of Christ, he desired to see "Ethiopia stretch out her hands unto God." It had been deemed that a settlement on the coast of Gambia would be attended with beneficial results; and in 1791 a Company was established, by a number of philanthropic individuals, for the purpose of promoting civilization, and protecting the inhabitants of Africa from the sordid cupidity of slave dealers. Of this benevolent enterprise, Mr. Granville Sharp may

be regarded as the founder, while Mr. Wilberforce, Mr. Henry Thornton, Sir Charles Middleton afterwards Lord Barham, Mr. Clarkson, Mr. Macaulay, Mr. Hardcastle, and others, were the Directors. But as the constitution of the Sierra Leone Company admitted only incidentally of efforts to promote Christianity, the greater part of the gentlemen above enumerated resolved to form a Society for the purpose of sending Missionaries to the Foulah country, a district adjacent to Sierra Leone. This scheme was undertaken, in a great measure, under the superintendence of the Rev. Dr. Coke, a graduate of Oxford, a clergyman of the Church of England, and yet one of the leaders of the Wesleyan connexion, who made frequent missionary voyages across the Atlantic, and at length died on his way to India. He had lived on terms of the closest intimacy with Mr. Hardcastle, and usually, during his visits to London, took up his abode at his house. He was a man of much simplicity of heart, and being anxious for the appointment of a Bishop in India, represented the necessity to the Minister of the day, and in case of need volunteered himself to accept the post.

The following letter was addressed to Captain Hebden, of the York, one of the ships belonging to the Sierra Leone Company. It shows the views of Mr. Hardcastle in connexion with this first mission to Africa:—

TO CAPTAIN HEBDEN.

"*London, January* 6, 1793.

"DEAR SIR,—I write you these few lines, to express the pleasure I received from the perusal of several of your letters to your friends here, as well as to the court of Directors. I rejoice with you that there is so pleasing a prospect of the accomplishment of those objects of benevolence and utility which form the basis of the Company we are connected with, and which, if favoured with the heavenly benediction of the great Father of mankind, may convey their blessings to many regions hitherto unvisited by the sons of humanity and mercy, and to generations whose existence is not yet begun.

"I rejoice with you that the everlasting Gospel resounds amongst the hills of Africa, and that the despised, and degraded, and benighted natives are likely to become acquainted with that lowly One, who was once despised, and impoverished, and abased more than themselves, that they might hereafter rank amongst the immortals, and wear the habiliments of purity and light. To be in the least degree instrumental in this honourable service, is a distinction far preferable to the splendid offices of the world—it is to be associated in the same employment with ministering spirits, whose flaming zeal is ever on the wing in fulfilling the purposes of Divine benevolence towards the sons of men.

"The first Sabbath in which our excellent friend opened his commission among the people appears to have been very impressive; but its impression was not confined to those who heard him—we feel the sympathy in England, and there are some among us who read the accounts with tears of thankful joy. We trust that He in whom all fulness dwells, and who forms pastors and teachers for the work of the ministry, will continue to feed his zeal, and inflame his love, and fill him with inspiration suited to his apostolic labours, that the preaching of Him that was lifted up may draw all men to Him, and prove the power of God and the wisdom of God to those who hear. Your friend Redsdale still feels a desire to be engaged in this work, which no opposition can extinguish. It seems so deeply rooted, that we begin now to think that further resistance may prove an opposition to the will of God. I think it is probable he may see Sierra Leone, and as he is prepared for all difficulties, and is willing either to honour God by his life, or by his death, I begin to think he may be the right sort of person for the colony. Pray remember me most affectionately to Mr. Horne. I shall rejoice to hear of your welfare, and that you are enabled still to support and exalt the honour of the Christian name,—giving no occasion of offence to any, walking in wisdom towards those who are without, and by meekness, and fortitude, and active zeal, and constant circum-

spection, demonstrate how honourable a character it is to be a follower of the Lamb, who calls us to virtue as well as glory.

"I am, dear Sir, your sincere friend,

"JOSEPH HARDCASTLE."

At a later period Mr. Hardcastle thus addressed the missionaries about to embark for the Foulah country :—

"No portion of the human race has drunk so deep of the cup of wretchedness as these. There are no captives of the Prince of Darkness to whom the sound of redemption can be more needed than to them. Indeed, there seems a peculiar suitableness, and a Divine propriety in introducing these children of affliction to an acquaintance with Him, who, in the days of his humiliation, was distinguished as 'a man of sorrows and acquainted with grief.' It is this land of degradation and darkness to which your footsteps are to be directed; and, in the humble dwellings of these despised or oppressed Africans, you are to make known the grace of Him who also was once despised and rejected of men."

The Reverend Melville Horne was one of the chaplains of the colony, afterwards author of the able and eloquent "Letters on Missions," published in 1794.

With Mr. Zachary Macaulay and other philan-

thropists Mr. Hardcastle maintained a correspondence on the same subject till the year 1808, when the colony was transferred to the Crown.

The original settlement at Sierra Leone had been begun at an expense which eventually reached nearly 100,000*l.*, and although it did not succeed to the extent anticipated, yet certainly a foundation was laid for the future successful labours of the Church Missionary Society. The Foulah Mission also, like the first Niger expedition, for a time appeared to be a failure. But these things did not damp the zeal of their promoters, and very speedily the establishment of the Missionary Society afforded an opportunity of forwarding the same design on a larger scale. The sentiments which inspired Mr. Hardcastle's efforts in this cause are fully expressed in an official address subsequently written, from which the following passages are extracted :—

"Africa, that much injured country, throughout its immense extent, has for many ages been deprived of the inestimable advantages of the pure principles of Christianity ; it has been visited by Europeans, not for the friendly purpose of a communication of benefits, but in order to carry on a commerce which invariably inflicts on its inhabitants the wounds of slavery and death. The very name of Africa produces in every breast mingled sentiments of pity and indignation. Its innocent blood, which is continually flowing, whilst it

cries to heaven for vengeance, appeals with resistless force to every ingenuous principle in the nature of man and every feeling of compassion and mercy in the breast of a Christian. It is to this benighted and oppressed country we are desirous of sending the Gospel of Christ; that best relief to man under his accumulated miseries; that essential blessing, which outweighs the evils of the most suffering life.

. . . . . .

"Our general ideas at present are, that Divine Providence is opening a way for the admission of the Christian religion into the southern parts of Africa, through the medium of the Cape of Good Hope. In these parts, a Mission from the United Brethren, undertaken a few years ago, is now in a flourishing state; and the last information from thence contains the welcome intelligence, that the power of the Gospel is manifested in the conversion of many of the natives. This circumstance may, by the overruling Providence of God, prove an invaluable advantage to the Mission which we may undertake, as we hope that our exalted Saviour who has received gifts for men, may be pleased to qualify some of the converted natives for the work of evangelists, and for assisting our missionaries in their labours among their countrymen." . . . .

Towards the close of the "Address," which is replete with the noblest sentiments, Mr. Hardcastle

again deplores the wrongs of Africa, and urges the claims of its injured sons in language of persuasive eloquence:—

"We anticipate, from the zeal of our Christian friends, the assistance we need, to accomplish the objects we have in view. When there is a project in hand which is intended to promote the good of the Africans; to chase away the shades of ignorance which envelop their minds; to dry up their tears, and give them the garments of praise for the spirit of heaviness; who will not join in the generous emulation to forward so beneficent a work? There are no people under the heaven we have so deeply injured; nor is there a virtuous disposition which warms the human breast, that is not an advocate in behalf of Africa.

"Those generous minds who deplore the degradation of their species, and exert the ardour of their spirits to restore enslaved man to the rank he is entitled to fill in the scale of rational existence, must rejoice in a plan so pregnant with blessings of every sort. What so much promotes the civilization of man as the Gospel of Christ? What so much enlightens his mind, ennobles his heart, and dignifies his nature? It is the engine which raises our fallen spirits, and lifts them from earth to heaven. Although the plan of introducing the Gospel into heathen countries is replete with usefulness of every sort; is altogether good, without any

mixture of evil; and is a measure against which nothing can be justly alleged, and therefore merits the countenance of every friend to human happiness, yet, we principally look for assistance to those whose hearts are warmed with the love of Christ. This is the commanding principle which will produce both the instruments and the funds we need; this is the principle, which feeds and cherishes every other excellence which can reside in the human heart. The love of Christ is the argument of sovereign efficacy, which comprehends every motive that can sway the breast of a believer, and rouse the sacred energies of his soul.

"Without the love of Christ prevailing above the love of life, or the fear of death, let no one venture upon the missionary warfare; but those who feel the inspiring flame—those to whom the Saviour is more precious than anything which earth or heaven contains, or earthly language can express,—let them come forward, and consecrate themselves to his service in this sacred work. They will have the distinguished privilege of being the first to announce the Saviour's name among the heathen to whom they are sent; they will be recorded in the annals of the Church in terms of honour, and their memorial cherished and revered in succeeding generations; or, should they be forgotten in this world, their names will be enrolled in the registers of heaven, and be illustrious when all earthly monuments shall perish.

"We repeat our earnest invitation to Christians of every name, to aid the work with their prayers, their counsels, and their influence. We consider it to be a cause which, above all others, demands the support of every one who feels for the honour of his Saviour, or the happiness of his species.

"There is no period in which this duty is not seasonable. But are there not many circumstances which more especially press it upon us now? We profess not to unfold the mysterious purposes of the Almighty, nor to know the times and the seasons, which He has put into his own power, nevertheless we would not be inattentive to the ways of His providence which illustrate his word. The general impression on the minds of the people of God prepares them to expect the approach of that predicted period when the Christian Church shall enlarge its boundaries. The signs of the latter days advance—the shades of darkness are dispersing—the kingdom of Antichrist is falling,—and the hand of Providence appears to be making arrangements for a new era in human affairs. Under the auspices both of Providence and prophecy, is it not a season peculiarly suitable for Christians to improve, by forming and executing those plans which have both a natural and appointed tendency to produce the happy events we are looking for? Let then our endeavours to promote the enlargement of our Redeemer's dominion on earth give energy to our prayers—let us

consecrate the vigour of our powers to this most blessed work; and whilst we see the kingdoms of this world shaken to their foundation, and passing away, let it be our unceasing supplication to our Saviour, 'O let *thy* kingdom come, and last for ever.'

"*November* 14, 1796."

Shall we, whose souls are lighted
With wisdom from on high—
Shall we, to man benighted,
The lamp of light deny?
Salvation! oh, salvation!
The joyful sound proclaim,
Till each remotest nation
Has learnt Messiah's name.

Waft, waft, ye winds, His story,
And you, ye waters, roll;
Till, like a sea of glory,
It spreads from pole to pole:
Till, o'er our ransomed nature,
The Lamb for sinners slain—
Redeemer—King—Creator,
In bliss returns to reign.

BISHOP HEBER.

CHAPTER III.

Formation of the Missionary Society and South Sea Mission.

1794—1797.

THE Sierra Leone Company had been formed at the commencement of that great political revolution, which overturned the ancient monarchy of France, and was followed by a long night of desolation and bloodshed. Mr. Hardcastle was numbered among many good men, who, through the gloom of present disaster, discerned afar off the rising of a brighter sun than had yet beamed upon our ruined world. Over the downfall of Popish tyranny and superstition, they saw infidelity rearing its blood-stained crest, and unmasking before the universe its hideous features. But they also beheld altars overthrown, which were stained with the blood of the saints and martyrs of Jesus, and sceptres broken, which had been wielded against His kingdom. They were assured by prophecy, that the reign of Satan was drawing to its close, that the world was not doomed to groan for ever beneath his iron rod;

and amidst the earthquake of political convulsions, they waited to hail the morning of the latter-day glory, already spread upon the mountains, and gilding their summits with the promise of millennial blessedness. They knew, however, that God, who works by means, is pleased to employ his servants for the accomplishment of his sovereign purposes, and it was in the year 1794 that "a small number of Christians expressed to each other a wish THAT A SOCIETY MIGHT BE FORMED FOR THE SOLE PURPOSE OF SENDING THE GOSPEL TO HEATHEN AND OTHER UNENLIGHTENED NATIONS." *

This wish was doubtless recorded in heaven. It was from Him who said, "I, if I be lifted up, will draw all men unto me," and simple as were the words, the echo resounded through all parts of the kingdom. Meetings for prayer and conference were held in London during the next six months, and in the following year addresses were circulated through the country intreating consideration of the subject, and calling upon Christians everywhere to remember the command of their ascending Lord,—"Go ye into all the world and preach the Gospel to every creature."

* In a memoir of the late Dr. Ryland, of Bristol, which appeared in the "Baptist Magazine," for January, 1826, the following interesting facts are recorded:—"A few months after Dr. Ryland fixed his residence at Bristol, he received the first letters which had arrived from Carey and Thomas, in Bengal, and the intelligence they contained was so cheering, that he longed to communicate it as widely as possible. The

The slumbering Church awakened at the appeal with a most fervent response. "Multitudes assembled in London from all parts of the kingdom, much prayer was offered to God, Meetings were convened," and "these seasons were rendered inexpressibly delightful, by the union of ministers and laymen of all denominations, who, for the first time, forgetting their party prejudices and predilections, met in the same place, sung the same hymns, united in the same prayers, and felt themselves one in Christ. Such a scene was perhaps rarely beheld in our world, and it seemed to afford a glorious foretaste and earnest of that noble assembly, where all the redeemed shall meet in the presence of the Lamb and before the throne."

In the Transactions of the Society it is stated, that "there was a preparatory Meeting on Monday, the twenty-first of September, 1795, at which Sir Egerton Leigh, President, and the Revs. Messrs. Boden, Steven, Love, Haweis, Eyre, and Rowland Hill, took part." "The morning of the twenty-second dawned," to quote Dr. Morison's words, while thousands of prayers from all parts of the kingdom were rising to the throne of

Rev. Dr. Bogue, of Gosport, and the Rev. James Steven, then of London, being at that time supplying at the Tabernacle, were invited to meet a few friends at the Doctor's house on this interesting occasion; and when, after uniting in prayer and praise, these worthy ministers returned to their lodgings, they mutually expressed their desire to set on foot a Missionary Society among their connexions likewise."

God on behalf of its august proceedings."* On that and the two following days, there were successively held, in various parts of the city, six solemn assemblies for worship. It is added,—"Something, we are sensible, is to be imputed to the charm of novelty. But after making all reasonable allowances of the kind, we appeal to every candid and intelligent Christian who attended on these occasions, whether there did not appear tokens of a Presence infinitely more august than that of a mere multitude of mortal sinful beings. The animated solemnity, unity, and zeal, of these great assemblies, the spirit with which they were enlivened to the last, and the solid effects in overflowing liberality for the advancement of the work in view, made it apparent that God Himself hath been the Author of these movements."

The first service, on Tuesday, the twenty-second September, was held at Spa-fields Chapel, where the Rev. Dr. Haweis delivered a spirit-stirring discourse on the Apostolic Commission, recorded in the Gospel by Mark, sixteenth chapter and fifteenth and sixteenth verses. In the evening the Scotch Church at Crown-court was crowded to excess, and many failed to obtain entrance. The service was conducted by Mr. Waugh, of London; Mr. Hey, of Bristol; and Mr. Burder, then of Coventry, who preached a rousing sermon from

* "Fathers and Founders of the London Missionary Society."

the noble text,—"Arise, go into Nineveh, that great city, and preach unto it the preaching that I bid thee" (Jonah iii. 7); and Mr. Parsons, of Leeds, concluded with prayer. On the two following days sermons were preached and Meetings held, and on Friday, the twenty-fifth, at a Meeting at the Castle and Falcon, Mr. Hardcastle was appointed to his office. Dr. Morison relates in his own most beautifully written detail of these Pentecostal times, "that prayer having been offered to Almighty God, the Meeting proceeded to elect a treasurer. To Joseph Hardcastle all eyes were directed." Although he had taken part in the previous consultations, and his whole soul was engaged in forwarding the work, he was reluctant to assume so prominent a position, and desired that Mr. Thornton might in the first instance be applied to. But his hesitation was ultimately overcome. The appointment was originally only to last till the next general Meeting, when, to use the words of Dr. Haweis,*—"Mr. Hardcastle, the Treasurer, whose indefatigable zeal and important services were thankfully acknowledged by all his brethren and the Society at large, was rechosen." In the Report for 1797 it is stated,—"The Treasurer, though excluded as a Director by lot, was requested to abide in his office, his unwearied and generous services being such as could not but induce every member

* "Evangelical Magazine," 1796.

of the Society to desire him to continue to fill that important station, as Director and Treasurer." In 1798 he was again "particularly requested to continue his services," and from this period the office seems to have been regarded as permanent. How well he was fitted for his position is declared by the united testimony of all who witnessed the ability with which he conducted the affairs of the Society.

"Providence (said Mr. Collison) prepared him by a process of his own for the eminent services which he has yielded to the world as the presiding spirit, under the God of all grace, of our great Society. He was with it at its formation: every heart selected him for his office; his soul gave to its very constitution and to its primary operations that character of unity, zeal, and love, which we hope it will ever retain; his sagacity never failed to mark out its best measures, and from his bosom emanated some of its mightiest achievements." "He consulted for its welfare, watched over its movements, and while the grandeur of its objects filled his heart, none of its minutest details escaped his watchful and penetrating observation."

The duties of Treasurer were in those days by no means exclusively, or even chiefly, confined to matters of finance. He was generally Chairman at the Meetings of the Directors; and most of the early documents of the Society, such as the minutes suggesting the plan of the African, the South Sea, the Chinese, and other

Missions; the Instructions to Missionaries, some of which have been in Parliament pronounced admirable by Ministers of State; many of the Annual Reports, the Occasional Addresses to the public, and the letters to Colonial Governors, came from his pen. Besides these more important writings he maintained a constant and extensive correspondence, not only with the chief missionaries, but with the friends of Missions in England, Scotland, Ireland, the Continent, and America. If differences arose he immediately set himself to accommodate matters between the parties, so as to eradicate "any root of bitterness" which might spring up to mar the great object they all laboured to advance, and, so far as he himself was concerned, the following testimony by Dr. Bogue, is corroborated by all who knew him. It was remarked that, "his very look was calculated to disarm hostility, and, beaming with the affection he so strongly cherished towards his brethren, reflected and communicated the tranquillity which reigned in his own breast."

"On one occasion, being charged rather uncourteously, as well as unjustly, with finesse, he replied, 'On entering the Missionary Society, I made *this* resolution, in the strength of the Lord,—*never to be offended;* and I have, by the grace of God, endeavoured to maintain it; I shall therefore take no notice of the remarks just made, but proceed to the business before us.'"

Such was his care over his own spirit; and, in regard to others, he was the umpire, to whose unbiassed judgment the wisest and the best agreed to yield the point in dispute. If at any time, on subjects of moment and difficulty, debate ran high between good men, each accustomed to take the lead in his own sphere, it was his blessed work as peacemaker to heal or prevent dissension like that which for a time divided the labours of Barnabas and Paul.

An instance of this may be found in the following reply to a minister, who had given some offence by a sermon which he had preached for the Society, and who wrote to Mr. Hardcastle, begging to know "within a fortnight," whether the Society would or would not publish his sermon. Mr. Hardcastle thus replies:—

"*London, January* 5, 1799.

"Rev. and dear Sir,—You inquire whether in my opinion the Directors have the intention of publishing the discourses on the designation of the missionaries. I would readily give an explicit answer to this if it were in my power, but I am not aware whether it has ever been brought before the Directors as a subject of consideration; it has not been mentioned on any occasion in which I have been present, and I think I am not warranted by your letter to propose it as a specific question. Not being able, therefore, to give you an

authorized opinion, I can only suggest what occurs to my mind as a probable reason, which may sway some of our friends in their judgment as to the expediency of publishing the discourse. We are all aware that the Society with which we are connected is composed of every distinct section of Christians, and that its prosperity very much depends on the preservation of the spirit of union and concord. It is the progress of Christianity on its broad and extensive ground that is our general object, and we have explicitly disavowed the intention of promoting exclusively either the Dissenting or Episcopal cause; while, therefore, we respectively retain our sentiments on these subjects, we agree, for the general good of the cause we have espoused, that questions of this nature shall remain dormant; and the Society has frequently declared to the world that, as a Society, we have no concern with subjects relating to points of discipline or Church government, but are anxious only to extend the kingdom of our Saviour, whose real and living members are to be found in our various communions. As the prosperity, if not the existence, of the Institution depends on the sanction and countenance of real Christians in different connexions, it follows that it is an important duty of the body of Directors to cherish this spirit of union, and to guard against the probability of its violation; and, therefore, if a public discourse contained sentiments which, individually, I approved of

highly, yet, if it was calculated to weaken the attachment of various members and supporters of the cause, which it was our duty to protect, I should feel it my duty, on the ground of expediency, to advise that it might not be published with the sanction of the Society. Now, although there can be but one opinion concerning your discourse, in respect of its ingenuity and composition, and although considered independent of the occasion on which it was preached, it must, I presume, be approved by those who understand the grounds whereon our dissent is justified, yet, for that reason, it would be likely to give offence to those friends to the Institution whose sentiments respecting the alliance betwixt Church and State are very different from ours. These observations I have made with a view to suggest, that if the Directors should not request your permission to publish the discourse, it may not proceed from any disrespect to you, or because they are insensible of its merits, but entirely from the desire of preserving the spirit of harmony in the Society which is so essential to its interests, that almost every other consideration is subordinate to it. In writing thus freely you perceive that I have great reliance on your candour. I request you will also believe that I am, very sincerely and respectfully,

"Your faithful servant,

"Joseph Hardcastle."

Dr. Bogue's description of Mr. Hardcastle's general character is given in the following terms:—

"The qualifications for the office which he possessed were of the first order. His intellect was acute and penetrating, and his judgment was sound, being endued both with sagacity and profoundness; his views were comprehensive, and his principles liberal and enlarged. To the justness of this sketch, the fullest testimony will be borne, by those who have perused the documents he furnished, from time to time, for the service of the Society, or listened to him when he delivered his opinion on questions of importance. With talents were combined excellences of a still higher and nobler kind. A calm, mild, and amiable temper peculiarly distinguished him, and was maintained, amidst all the eagerness of debate, on subjects of moment and difficulty. In gentleness of disposition and manners he had few equals. Benignity and affection beamed forth in his countenance and deportment, and endeared him to all who were engaged in the same arduous work. His extensive and continued liberality, from year to year, entitle him to the rank of the first pecuniary benefactor to the Society. Over all these excellences was thrown the mantle of unaffected simplicity and profound humility, which assumed nothing, which boasted of nothing, and made no show. A life of unfeigned piety was the basis on which they rested, and which sustained the whole."

The following letter was addressed to Mr. Hardcastle by one of his earliest friends :—

FROM THOMAS HINDERWELL, ESQ.

"*Scarborough, Feb.* 9, 1796.

"A more pleasing theme of congratulation could not have been presented to me than that of your election to the office of Treasurer and Director of the Missionary Society; and, whatever delicacy of sentiment might have induced you, dear Sir, to have declined the appointment, I rejoice, on account of your best and highest interests, that your objections were overruled. If the assembly upon this occasion lifted up their hearts to God in fervent aspirations that proper instruments might be chosen to regulate and conduct a business of such importance, how must *your* heart be affected that it was your lot to be appointed a Treasurer in the service of your blessed Redeemer, and a Director of a Society for propagating His Gospel and extending His kingdom among the unenlightened nations of the earth. . . . . The united prayers of so many faithful servants of Jesus Christ must have ascended as sweet incense. Their fervent supplications, mounting on the wings of faith and love, might (at once) meet with a gracious acceptance at the throne of heaven. The word might go forth as at the creation, when darkness covered the face of the deep! 'Let there be light,' might be the Divine command, a

Gospel light, in the regions of heathen darkness. In that solemn moment when the assembly, with hearts tuned to sweetest union, were lifting up their prayers and supplications for the gracious assistance of the Holy Spirit, and for the universal diffusion of the everlasting Gospel, the celestial choir might unite their voices in grateful hallelujahs, joining with responsive harmony in that new song, 'Thou wast slain and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation, and hast made us unto our God kings and priests, and *we* shall reign on the *earth*.' . . . .

"Will you be pleased to make the enclosed acceptable to the Society as a donation from one who wishes you good success in the name of the Lord.

"Your faithful friend and servant,

"THOS. HINDERWELL, JUN."

The history of the South Sea Mission forms one of the brightest pages in the annals of the Christian Church, and the name of Captain Wilson and the ship Duff are associated in every mind with the first missionary expedition. The farewell letter which Mr. Hardcastle addressed to Captain Wilson, just before he sailed, loses nothing of its interest as years pass on and leave its date more distant:—

"*London, September* 5, 1796.

"DEAR SIR,—I have frequently been desirous of

half-an-hour's leisure, that I might present to you, in writing, before your departure, the effusions of my heart. Amidst the pressure of business, my imagination makes swift excursions to the vessel which contains so many apostolic men, and is destined upon an occasion so pregnant with important events; and the wishes and petitions, which spring from my soul with more than usual warmth, relate to the safety and success of those who are more directly the instruments of God in accomplishing this interesting service.

"The arrangements of Divine Providence, and the diversified occupations and employments of the inhabitants of the world, furnish a subject of contemplation, well adapted both to instruct and to recreate the mind; but when my thoughts revolve on this extensive field, and the innumerable employments of mankind are present to my reflection, there are none amongst them all which more attract my attention, or which appear to me more benignant in their principles, or more beneficent in their effects, than that, my dear friend, in which you, and those that accompany you, are engaged. Yours is not a voyage, the objects of which terminate in the present existence; its effects, we trust, will not be limited either by time or space: if our prayers are answered for its success, it will be a circumstance probably recollected in a more perfect state; it will perhaps be a topic of conversation, and a ground of thankfulness, when we shall be associated with the

spirits of the just, and dwell with our Saviour in the immortal regions! It is from this consideration that I offer to you, and to every brother who is consecrated to this service, my unfeigned congratulations. I consider yours a society of precious individuals very dear to our common Lord, selected by Him for a service peculiarly honourable in his kingdom, and intimately connected with his praise on earth. To you he has confided the distinguished privilege of proclaiming, as his heralds, the message of redemption, for the first time, among these islands, that are afar off. It is probable, that through a long lapse of ages, the Prince of Darkness has maintained an undisturbed dominion over them; it is, therefore, a peculiar designation of Providence that they should be visited with the beams of the Sun of Righteousness, and receive the first intimations of redeeming grace, through your instrumentality. Charged with so important a commission, and intrusted almost with the fate of immortal beings, how frequently will your rejoicing be mingled with trembling, and your praises with supplication; how impressively will these thoughts lead you every hour to the Fountain of grace, and wisdom, and strength, and cause you to draw upon his fulness for the emergencies of every moment! In a world in which to pray always is a duty applicable to every believer, it is to you who are engaged in this warfare a weapon yet more incessantly and indispensably needful. Our brethren

who have renounced the world will, I hope, maintain a continual intercourse with their Saviour in heaven; consult him on all occasions, as a wise and accessible friend who is always at hand, and cherish, in solitude or in society, the manifestations of his presence in the recesses of their hearts. As for us, who, though we remain in this part of the vineyard, yet consider ourselves as united to you and to the friends around you in bonds of close endearment, we shall not cease to offer our intercessions that you may be strong in faith, devout in prayer, active to perform or patient to suffer the will of God, and that He may impart to you wisdom, and grace, and strength equal to your day; nor shall we forget to pray for the extensive success of your mission. The motto of our Institution should be, 'Thy kingdom come.' This should form the first wish of every day, and be the last sentence with which we take leave of the world and retire to our rest. Our faith coincides with our prayer: we are looking for the coming of our Saviour; we are tracing the signs of the latter days; the events with which we are surrounded should inspire us with fresh energy, that many may run to and fro as the missionaries of the kingdom of heaven, and Divine knowledge be increased till it shall cover the earth and the islands that are in the great deep, and all flesh see his salvation.

"I now commend you, and those with you, to the care and blessing of that Infinite Being whom

archangels revere, but who bears to us the relation of a merciful Father, through Christ; to the love and fellowship of Him who was once poor and despised among men, and was a missionary on earth for our sakes for upwards of thirty years; who is also our Lord and our God, the object of our delight and our reverence; who is our confidence and our boast, both whilst we dwell in houses of clay and when we reside among the immortals in the house not made with hands! Connected in Him, I venture to subscribe myself,

"Your friend in imperishable bonds,

"JOSEPH HARDCASTLE."

The numerous letters accompanying stores from shops, to fit up the ship, promote the comfort of the missionaries, and propitiate the natives, from persons who were only thus able to minister of their substance, are very touching; and the humble spirit and fervent benedictions with which their offerings were made, must have both gladdened the heart, and strengthened the hands, of those who had to direct this new and mighty movement.

TO THE REV. MATTHEW WILKS.

"*Heckmondwike New Chapel,*
Nov. 14, 1798.

"MY DEAR BROTHER,—I am willing to comply with

your request in writing to you a few lines by way of information respecting the blankets for the Missionary Socicty. We have sent by the Doncaster waggon, which puts up at the Bear Inn, Basinghall-street, a bale containing the following articles:—28 pairs of blankets, of different sizes and prices, and 9 coverlets, which we hope will be useful to the poor heathen. May God, in his kind providence, preserve the missionaries on their voyage, kindly comfort them with his blessed promises, refresh them with the dew of his grace, and supply all their need out of the fulness which is treasured up in Christ Jesus, and abundantly prosper all their labours of love to the poor natives, by giving thousands of souls for their comfort here, and a crown of rejoicing in glory! is the prayer of

"Yours sincerely in Christ,

"JOSEPH KERBY."

Many curious and interesting documents are found with Mr. Hardcastle's papers, which illustrate the sympathy that prevailed among Christians in these happy days of united missionary effort:—

FROM THE REV. ANDREW FULLER.

"*Kettering, July* 29, 1796.

"MY DEAR AND WORTHY FRIEND,—By a letter which I have lately received from Mr. Rodway, I find he cannot stand the African climate. He must leave

Africa, or he will die. You will oblige me and our Society by sending the enclosed by the first opportunity which offers.

"Yesterday we had a Committee-meeting, which we held at Guilsborough, and kept in fasting and prayer. It afforded me pleasure to find the same day was kept in prayer by the London Missionary Society on taking leave of their missionaries. God Almighty go with them! We made mention of them in our prayers.

"I am, affectionately yours,

"A. FULLER."

"*To Joseph Hardcastle, Esq.*"

The date of the following note as well as its contents show how early the comprehensive character of the new Society commended itself to Mr. Wilberforce's feelings, and indicate the same harmony of social co-operation and fellowship in good works:—

FROM WM. WILBERFORCE, ESQ.

"*Palace-yard, October* 13, 1796.

"DEAR SIR,—Perhaps, though you cannot come to dinner on Monday, you may be able to favour us with your company in the afternoon. If so, I shall be very glad to see you. Indeed, I would put off our party to some day when I might hope to find you disengaged, but that Parliamentary business begins on Tuesday, and afterwards one can never be sure of a vacant

opportunity except on Saturday, when I go into the country.

"Believe me, with real esteem and regard, dear Sir,

"Your faithful servant,

"W. WILBERFORCE.

"*To Joseph Hardcastle, Esq.*"

Mr. Zachary Macaulay, whose indomitable zeal had been chiefly directed to the cause of the oppressed Africans, was also much interested in the missionary work. A letter from him, dated "Calypso at Sea, Feb. 9, 1797," concludes:—

"I am much indebted to you for your very acceptable communication respecting the Mission Society. I pray that the Lord may make His own work to prosper in your hands. I trust there is good doing in this place. There has already been a harvest of a few souls gathered in through Mr. C.'s labours, who seem to be in earnest in working out their salvation. We begin, too, to live more in love and peace one with another. . . . .

"I am sorry that Mr. Haweis should have given my name so conspicuous a niche in his pamphlet. You will oblige me by taking the trouble to prevent him from using the word 'Governor' before it; and, if that designation be necessary, to beg him to put it after my name, thus: 'Mr. Macaulay, Governor of Sierra

Leone.' At the time, however, of his writing his pamphlet, I was not Governor.

"With most respectful remembrances to Mrs. Hardcastle, and with the utmost esteem and regard, I remain, my dear Sir,

"Your obliged and very faithful servant,

"ZACHARY MACAULAY.

"*To Joseph Hardcastle, Esq.*"

FROM HENRY THORNTON, ESQ.

"*Bartholomew-lane, Nov.* 12, 1798.

"DEAR SIR,—I have for some time proposed to address a few lines to you on the subject of one part in particular of the intended Otaheite expedition. . . .

"It was our Saviour's custom to unite acts of benevolence, and, in particular, the cure of diseases with His preaching of the Gospel; and it ought to be the character of his followers, that they, in like manner, have compassion on the bodies and souls of men also. . . . . I have been very happy to hear that several surgeons have been already engaged by your Society. . . . . I will with pleasure contribute something now, and something further if a further supply of surgeons should seem hereafter wanted.

"On the subject of the Mission in general I forbear to enter, as well as on that of the plan of educating a number of Africans in this country, on which I shall soon have more to say to you than I have now. I

have chiefly further to ask whether your engagements will permit you to do me the favour to dine with me and Mrs. H. T. at Battersea-rise any day this week, or the latter end of the next. I am generally in town on Monday and Tuesday, and shall fix myself there when Parliament meets; and, if not so convenient to dine with us in the country, I will hope, some day or other, to see you in King's Arms-yard.

"Believe me always, dear Sir,

"Yours very sincerely,

"H. THORNTON.

"*Joseph Hardcastle, Esq.*"

In the above letter, Mr. Thornton refers to the African children, whom the late Mr. John Campbell, then of Edinburgh, afterwards better known as "the African Missionary," arranged with Mr. Macaulay to bring over from Sierra Leone for Christian education at the expense of the late Mr. Robert Haldane.

FROM ADMIRAL GAMBIER.

"*Admiralty, May* 15, 1798.

"DEAR SIR,—I return you many thanks for your letter, and the obliging communication of that received by the Missionary Society from Captain Wilson, giving an account of the progress of the laudable undertaking of the good people that he conveyed to that distant

part of the world; and, at the same time that I express how unworthy I feel myself of the honour they have done me, I must say that my prayers have been constantly for them since their departure, and that I rejoice most sincerely with the Society in the happy progress it has pleased God to bless them with hitherto. I must assure you that it will afford me the greatest satisfaction if my mite can any way contribute towards forwarding so glorious an undertaking, being persuaded that a work which has so great an object for its end will have the blessing of God upon it, and will prosper in his hand.

"I am, dear Sir, with great regard, your very faithful and most humble servant,

"J. GAMBIER.

"*To Joseph Hardcastle, Esq.*"

The capture of the Duff was an event "deeply afflictive" to the friends of the South Sea Mission in their "night of toil;" but circumstances soon transpired which shed light on the seeming darkness, perhaps sufficiently expressed in the following letter addressed to Mr. Hardcastle:—

FROM THOMAS BABINGTON, ESQ.

"*Rothley Temple, near Leicester,*

"*September* 16, 1799.

"MY DEAR SIR,—I beg to offer you my best thanks

for your favour of the 6th. We had not been without our fears as to the treatment of the female missionaries, when separated from their husbands after their capture; and, therefore, the satisfactory account you send is highly gratifying to us. We shall, I hope, soon hear that our friends and their companions are arrived in North America. Mr. Z. Macaulay, who is now with us, brought from town the intelligence of the sudden departure of the missionaries from Otaheite. We may, I think, be fully assured that this event is calculated to further the great cause which the Missionary Society have undertaken, however it may appear to counteract its plans.

"Little do we know what will best promote the reception of the Gospel by the heathen. However, I think even now we may see some good purposes which may be answered by this procedure of the missionaries, and by the capture of the Duff. The missionaries will obtain experience of themselves and of their brethren, and be better prepared for the work they have undertaken; and that want of due preparation, which some persons lamented when they sailed from England, will be in no inconsiderable degree supplied by these dispensations of the Almighty. I shall not be surprised to find that some of the missionaries change their opinions, as to devoting themselves to the conversion of the heathen, and that the Directors change theirs as to the qualifications of others. All will tend, I hope,

to a due selection of fit instruments for the work which, under God, is the most important of all circumstances for promoting its success.

"When further information arrives respecting Mr. and Mrs. Greig, I hope you will favour me with a few lines. Mrs. Babington desires her compliments, and I remain, dear Sir,

"Your obliged and faithful servant,

"THOS. BABINGTON.

"*To Joseph Hardcastle, Esq.*"

FROM REV. JOHN NEWTON.

"*No. 6, Coleman-street-buildings, Oct. 5*, 1799.

"MY DEAR SIR,—My friend John Campbell, Grassmarket, Edinburgh, has remitted to me two guineas. I transcribe his words:—'From a Lady to the London Missionary Society, 1*l.* 1*s.*; Mrs. Sinclair, of Caithness, to ditto, 1*l.* 1*s.*' I send the money lest I may not have the pleasure of meeting with you.

"My sincere respects and best wishes attend you and Mrs. Hardcastle. Many years have passed since I and my late dear partner waited on you; but I have not yet forgotten the kind reception you then gave us.

"She is gone, and I expect soon to follow, having entered my seventy-fifth year. This is a changing, trying, dying world; but we are only passing through it as pilgrims and strangers to fairer worlds on high.

There I trust we shall all meet to join in praise to Him who has redeemed us to God with His own blood.

"That this blessing may be with you and yours, and that He may make you a blessing in all your connexions, is the sincere desire and prayer of

"Your respectful and affectionate

"JOHN NEWTON.

"*To Joseph Hardcastle, Esq.*"

FROM THE REV. DR. JOHN LOVE.

"*Anderston, near Glasgow, April* 16, 1802.

"I continue, with affectionate concern, and, I trust, increasing faith and ardour, to take hold of the infinite power and grace of the exalted Saviour in behalf of missionary undertakings, and particularly those of your Society; and I sincerely desire that your generous activity in this cause may be crowned with the richest blessings from on high.

"I am, with great respect, dear Sir, affectionately yours, "JOHN LOVE.

"*To Joseph Hardcastle, Esq.*"

His zeal for the objects of his own Society did not interfere with his interest in the work pursued by other friends of the Missionary cause.

In 1798, with reference to the Serampore Mission and the great work of Bible translation already begun by Carey, and Marshman, and Ward,—those distinguished pioneers of Indian Missions,—the celebrated Andrew Fuller writes :—

"The Christian world is almost laying its account with nothing but *victory,* and commencing its operations against the stronghold of heathenism. We have nothing to do but pray and preach. Our worthy friends Hardcastle and Rayner feel interested much in the work, particularly the translation. I have just now received a letter from the former, full of inquiries as to '*what can be done to promote it.*'"

Every reminiscence of times so hallowed must be sacred. We recognise in the deliberations and efforts of this early period the mainspring of that grand system of missionary enterprise, the results of which occasion such heartfelt thanksgivings to ascend to God as the details are now each year simply and briefly announced in the annual Reports. They are also so much associated with this period of Mr. Hardcastle's life, that no sketch of his character or course can be made apart from those objects to which, beyond all others, he devoted his best energies.

Soon after the formation of the Society, the difficulty of finding suitable missionaries so forcibly pressed upon the Directors, that an appeal to the "Lot" was suggested after a very solemn debate. It was, doubtless, a night long to be remembered, but nothing was determined, and the Meeting was adjourned from Friday evening until the following Monday. There was a sequestered walk at Hatcham seldom frequented by the family. To this it was Mr. Hard-

castle's habit to retire, and ponder in solitude those subjects which at the moment most occupied his mind. At other times he was accompanied by one with whom it was his wont ever to take counsel, with her to read and reconsider the papers he had written. They knew the topics were of everlasting interest, yet little deemed how far the echo of their gentle words might reach.

The point discussed at the above-mentioned Meeting occupied many of Mr. Hardcastle's thoughts during this adjournment, and on Monday, the 15th May, 1797, the debate being renewed with prayer, he read to the Directors the address of which the following is a part, and which was listened to amidst all the conflicting feelings at that moment agitating so many devoted hearts, none knowing but that upon himself the lot might fall:—

ADDRESS OF MR. HARDCASTLE ON THE USE OF THE LOT.

"*May* 15, 1797.

"The uncommon solemnity that attended the last Meeting of the Society, and which was peculiarly felt during the consideration of the question concerning the means of providing missionaries, will, I am persuaded, long dwell in the recollection of all who were present, and occasion the frequent revival of those sacred impressions which were then universally experienced. The awful sensation produced by the conviction that God was in the midst of us, dispensing his sacred influences, and

exciting his servants to the most explicit consecration of themselves to promote the glory of his name in the conversion of the heathen, has, perhaps, seldom been exceeded since the first disciples assembled on a similar occasion, after the ascension of their victorious Redeemer, and consulted together on those subjects which relate to the enlargement of his spiritual dominion over the Gentile world.

"The reconsideration of this subject appointed to take place this evening impressed my mind with the conviction that it became the duty of every individual present to employ as much of the interval as he could command from other duties to revolve it in his most retired and serious thoughts, in the hope that a wise and discreet conclusion might result from so general an attention to the same question. It is this conviction that has impelled me to throw my insignificant mite into your treasury, and to accompany it with my feeble but fervent prayer that the influence of this evening's deliberation may furnish matter for gratitude and praise, not only to ourselves, but to those who are now seated among the shades of death—not only to this generation, but to those which shall arise in successive ages, till the end cometh, when the mediatorial dispensation shall terminate, and God be all in all.

"The prominent idea of the last evening's discussion seemed to be this, that the ministers of the Gospel in general, and among the rest, those con-

nected with this Institution, had not yet discovered that degree of zeal with respect to the conversion of the heathen which their situation in the Church of Christ and the state of the heathen world seemed to demand; and that it is now incumbent on them not to be satisfied with calling forth the zeal of others, and especially of the laity, to this important service, but to manifest a readiness themselves to make every personal sacrifice, and consecrate their lives to the honour of their Saviour, in preaching his Gospel in heathen countries. This impression appeared to be enforced with solemn weight on the mind of every minister present, and to excite among them a serious inquiry respecting their individual duty. It is hoped that the question will be frequently renewed, extensively circulated, and seriously discussed, and that many will follow the conviction that it is their duty, their honour, and their privilege to become apostles to the Gentiles, and to take the wings of the Gospel and fly to the ends of the earth, proclaiming the salvation of God.

"The point of importance is to ascertain to whom this honourable service belongs, and the best means of exciting their attention to it. Two or three ideas were suggested at our last Meeting which deserve consideration. One of our fathers in Christ (Dr. Bogue) feeling the love and the zeal which advancing years cannot quench, conceived that it might be suitable that those ministers who are in the Direction should dis-

cover a readiness to undertake the labours of a missionary, and that a portion of them should be separated for this service by supplicating the interposition of the Head of the Church in the solemn application of the lot. It may not be inexpedient to consider whether this proposition is not liable to important objections. It is not necessary here to ascertain whether the use of the lot is a legitimate mode of decision in any case in which the exercise of the understanding, aided by prayer to God, is competent to determine; nor is it necessary to inquire whether the ministers among the Directors possess those missionary qualifications which might render them useful, nor whether their own inclinations dispose them for the service. There is probably a coincidence of all these advantageous circumstances meeting in several of our fathers and brethren in the ministry, and yet it may not be the duty of any one of them to engage therein. The will of God concerning us is the only and universal law which enforces and limits our duty, and the application of this law is diversified according to the various circumstances in which each individual is placed, and of which, generally speaking, he is the best judge. It is, indeed, probable that it may be the duty of some of the ministers to become missionaries; but the proposition referred to assumes it as a *certainty* that a fixed proportion should be consecrated to this service, as well as that *the lot* will determine the individuals. On this ground, it appears

to be an unsuitable principle to resort to on this occasion. . . . .

"Another of our friends suggested that the nomination of any individual to the services of a missionary by those ministers who are in the Direction might be considered as an intimation of the will of God, with which, in his own particular case, he should feel it to be his duty to comply. But it is expedient to reflect whether this is not an insufficient and unsafe criterion by which this point is to be decided. . . . Although God is a great sovereign, and has a right to command the services of all his creatures in any way which consists with his supreme will, yet, in reasoning from analogy, and considering the usual procedures of the Divine Wisdom in the government of the world and the Church, we are justified in the adoption of this general conclusion, that He has not placed one essential duty in a state of variance with another, and that therefore it is not probable that those individuals will be called to labour as missionaries among the heathen who, in order to it, must abandon those duties which are binding upon them by the clearest and the strongest ties both of reason and religion. Much more might be offered on this part of the subject, but I shall only further suggest that, were the Society on slight grounds to depart from these customary maxims, it might inflict a wound upon its reputation, expose it to reproach, and furnish us with painful occasions of contrition before our God." . . .

Mr. Hardcastle proceeds to examine the question in all its bearings, and concludes as follows :—

"If any sentence has been written that has a tendency to damp the missionary ardour where it ought to be excited, I hope such sentence will be obliterated from every recollection. It is the predominant desire of my heart that this sacred zeal may every day receive new vigour,—that it may be consecrated by wisdom and prudence,—that it may spread throughout the Christian world, and extend its triumphs to every region where Satan's seat remains. Besides the general arguments in its favour arising from the infinite duration and worth of the soul, the efficacy of our Saviour's death and intercession, and the explicit promises and predictions of God in relation to this subject, the actual state of the heathen world invites the efforts of Christians to attempt the introduction of the light of the Gospel. The more we examine this subject, the more the conviction impresses itself upon us that it appears in a state of preparation and readiness for the admission of the religion of Christ. In Asia and in Africa they yield a patient and inquisitive attention to the message of the missionaries. They are not encompassed with inaccessible prejudices, nor shielded by impenetrable ignorance; they invite instruction, and, in the latter continent especially, the triumphs of the Cross have, within a short period, been considerable. In the western coast also, this blessed Cross is about to be

lifted up as an ensign upon the hills, to which we trust the nations will flow. The Mohammedans who are remote from the centre of their imposture hold their errors with a loose and indifferent hand; and, at this moment, even the throne of the False Prophet seems to feel the approach of its inevitable destiny, and trembles under the presages of dissolution. The distress and perplexity of nations is a signal for Christians to arouse themselves: the fields appear white for harvest, and our prayers should be without ceasing that an abundance of labourers may be speedily thrust forth. That our most discreet and zealous exertions may, as they always ought, accompany our supplications, it is probable the Society will come to a series of Resolutions which will appear to them best adapted to promote this great and important end. The following have arisen in my mind as suitable to occupy the consideration of the Society; others of more importance will, I hope, be suggested and adopted." . . . .

The Resolutions which Mr. Hardcastle suggested were unanimously adopted. The wisdom with which he met the difficulty was highly appreciated, and, it is scarcely needful to say, no appeal was made to "the lot." The following communications from Dr. Van der Kemp, a celebrated Dutch physician, were considered a signal and providential interposition of the Lord, who thus provided a man so eminently qualified to take the superintendence of a mission to any part of the world.

"THE WILDERNESS AND THE SOLITARY PLACE SHALL BE GLAD FOR THEM, AND THE DESERT SHALL REJOICE AND BLOSSOM AS THE ROSE."—ISA. XXXV. 1.

Hail sov'reign love which first began
The scheme to rescue fallen man;
Hail matchless, free, eternal grace,
That found his soul a hiding place!

CHAPTER IV.

The early Missionaries of the Society.

1797.

DR. VAN DER KEMP was a native of Rotterdam, an eminent physician and a great scholar. One of his own countrymen, the Rev. Cornelius Brem, writes of him "as perfectly skilled in all sciences and faculties in philosophy, divinity, and the military art. He not only understands all the learned languages, but also all the modern European ones,—even that of the Highlands of Scotland." When he quitted the profession of arms, having attained the rank of Captain and Lieutenant of Dragoon Guards, after taking his degree in Edinburgh, he went to Middleburg, where he practised as a physician with great repute and esteem, and was remarkable for refusing to attend more than twelve patients at a time. Latterly he retired to Dort, and he lived on his fortune, employing his time in Oriental literature, and in finishing a Commentary on St. Paul's Epistle to the Romans, which, to use his own words,—"I commenced before I went to the Dutch camp, and

wish to leave behind me as a testimony of my conviction of the truth as it is in Jesus." At this period one of the stirring appeals which were wont to issue from "those favoured rooms," where the Directors used to assemble, attracted his attention, and so won his heart that he offered himself at once, at the age of fifty, to the service of the Society. While his appointment was under consideration he wrote, in reply to a communication from the Directors, as follows; and surely such a letter cannot even now be read without throwing back upon the heart some reflections of that pure light which shone around those consecrated men in the dawn of the bright day, for the *full* radiance of which,

"*Still* the Church waits with longing eyes!"

"*Dordrecht, May* 19, 1797.

"DEARLY BELOVED SIR,—The 10th of this month I was favoured with your obliging letter, which breathes a fervent desire for promoting the interest of Christ's kingdom, guarded by a laudable circumspection in the choice of those whom the Society employs as instruments in the execution of their important plan.

"You say the Directors require time, and more particular information before they can determine or give me decisive counsel, of the prudence or propriety of which I am fully persuaded, and most desirous am I that every inquiry be made, and every answer of which I am able, given to the questions you propose. In the

meantime they give me the noblest advice that can in my present circumstances be given, to think seriously of the deceitfulness of my heart, and the danger of being influenced by pride or any selfish motive, and to count the cost of a service that requires much meekness, patience, self-denial, courage, faith, &c. As to the deceitfulness of my heart, I am very conscious of it, and that it is more deceitful than I can know, and therefore that trusting to its sincerity would be to build upon a deceitful foundation. Nothing ought to be undertaken but by faith in Jesus Christ, who will not suffer those to be deceived, who truly believe in and desire to follow Him.

"With respect to pride and selfishness, it is true those vices are deeply rooted in the corrupt frame of my heart, and are ready to defile every thought and action; but I think there is a criterion to be depended on, by which I may judge whether my desire to be subservient to the cause of Christ originates in pride, or springs from the love of God shed abroad in my heart by the Holy Ghost, in which case it will be augmented and increased in the same proportion with faith. The result of my inquiries is, that I have reason to conclude this impulse to serve the Lord is of God, because I feel an actual readiness to go to the heathen, if He should call me to it; and on the contrary, an aversion to take any step in this matter without His express command, and to this cause is to be ascribed

my communication of the facts to your Society in my last letter. When, on the 5th of April, I asked the Lord Jesus, what He would have me to do? I was led to write to the Society; and now I am trusting that you will be enabled by Him to discern and reveal to me the will of the Lord. I think your letter prepares the way for its discovery.

"Respecting my further deliberations of which you ask, I can give no more exact description of the present state of my mind, than in the words of Isaiah vi. 8,—'I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I, send me.' This voice I heard after I sent my first letter, when reflecting on the difficulty of finding missionaries, and the duty of every Christian to offer his services to the Lord; but you will observe that hitherto I have no ground to make the following words mine,—'And He said, Go.' This signal He hath not yet given me.

"As to the qualities required for this important work—wisdom, meekness, &c.—the consciousness of my being deficient in these respects does not much disturb me, for when I am weak, then I am strong, and can do all things through Christ strengthening me. 'Faithful is He that calleth.' When He pleases to call, I hope He will enable me to obey His voice by faith in Him, and this too must be the gift of His grace; and if I am by faith found in Him, I shall find

wisdom, patience, meekness, and whatever else I want; from hence you may easily conceive how I count the cost. Whenever we undertake to build a tower on our own plan, and presume to lay the foundation at our own cost, and in our own strength, we cannot expect that we shall finish the imaginary edifice; but if our tower rests on the foundation laid by Christ, at His cost, in His blood, we shall then find that neither the foundation nor the building costs us a farthing, as the materials for the building and the expenses of the work will be furnished by the gracious Founder Himself.

"You desire to have an account of some particulars respecting the conversion of my soul to God, &c.

"Christianity to me once appeared inconsistent with the dictates of reason; the Bible a collection of incoherent opinions, tales, and prejudices. As to the person of Christ, I looked at first upon Him as a man of sense and learning, but who, by His opposition to the established, ecclesiastical, and political maxims of the Jews, became the object of their hate, and the victim of His own system. I often celebrated the memory of His death by partaking of the Lord's Supper; but some time after, reflecting that He termed Himself the Son of God, and pretended to do miracles, He lost all my former veneration!

"I then prayed that God would prepare me, by punishing my sins, for virtue and happiness, and I thanked Him for every misfortune; but the first observation

I made was that though I was oftentimes severely chastised it did not make me wiser or better. I therefore again prayed to God, that He would show me in every instance the crime for which I was punished, that I might know and avoid it; but finding this vain, I feared that I should never perhaps be corrected in this life by punishment, still, I hoped, I might be delivered from moral evil after death in some kind of purgatory by a severer punishment; yet, reflecting that punishment had proved itself utterly ineffectual to produce even the lowest degree of virtue in my soul, I was constrained to acknowledge that my theory, though it seemed by *à priori* reasoning well grounded, was totally refuted by experience, and I concluded that it was entirely out of the reach of my reason to discover the true road to virtue and happiness. I confessed this my impotence and blindness to God, and owned myself as a blind man who had lost his way, and waited in hope that some benevolent man would pass by and lead him into the right way; thus I waited upon God, that He would take me by the hand and lead me in the way everlasting. I could not, however, entirely get rid of the idea of being corrected by means of punishment, and I still looked on the doctrines of Christ's Deity and Atonement as useless and blasphemous, though I carefully kept this my opinion secret.

"Such was the state of my mind when, on the 27th June, 1791, sailing in a boat with my wife and daugh-

ter, for amusement, suddenly a waterspout overtook us, and turning the boat in an instant upside down, we were sunk before we apprehended any danger; both my dearest relations were drowned, and I was carried down by the stream above a mile, and must soon have infallibly been lost also, as from the violence of the storm no person could attempt to approach the wreck, and it was supposed we must all have perished together; but now the Lord stretched forth His hand to deliver me. A stronger vessel lying in the port of Dort was by the storm rent from its moorings, and blown out of the port towards me, till the men on board thought they discovered a person floating on the side of the wreck, and rescued me from the jaws of death.

"I considered this terrible event as the severest punishment that could be inflicted on me; and saw the next day as clear as the light that it had no more power to correct me than all the former providences, and hence concluded my state to be desperate, and that God abandoned me as incurable by correction.

"The next Sunday I went to the church, where the Lord's Supper was to be administered, and though it seemed inconsistent with my principles to join in the praises of One whom I still held to be an impostor, yet being ashamed to withdraw from the table I placed myself among the communicants; but in order to divert my thoughts from the object of the solemnity, I

directed them to God nearly in this kind of meditation: —'My God, I could not acquiesce in Thy dealings with me, nor submit to Thy will, but now I can. I choose to be deprived of my wife and child because it is Thy will, accept them from my hands: I trust them entirely to Thee.'

"At this moment these words were represented to my imagination with an overruling authority,—'Do not trust them to God, but to me.' I started at the strange idea of not trusting to God, nor could I conceive the paradox. I felt myself, however, pressed by the irresistible force of the command to obey; and from this (if I recollect well) I looked upon the invisible and unknown speaker as a person whose qualities far exceeded every notion which I had hitherto entertained of my God, and it appeared clear to me that it was the Lord Jesus, who had thus addressed Himself to me; to whom I replied,—'Jesus, my Lord, to Thee I trust them;' when it was asked again, if I now was satisfied that they were safe, and in good hands; I expressed my full persuasion of it. To this a reply was subjoined, that if I really spoke truth I certainly should have committed myself, together with them, to His care. Sensible and ashamed of my neglect, I instantly offered up myself and all that I had to Him, and experienced that the only religion acceptable to God was unreserved dependance upon Christ. Here for a moment the matter rested, when I resumed in thought,—

Oh, my Jesus, if I trust only in Thee, I must be obliged to adopt the Christian doctrine, which I have many times examined and seemed to find it a jargon of absurdities.' To this, He answered,—'Examine it once more, and you will judge otherwise of my doctrine, and I will be with thee, and teach thee that the imputation of Adam's crime to his posterity, and the way by which I save my people is the same; but eat now of this bread, and remember thy new Master.' I would not say that the very words you read here were literally spoken to me, but only that I can in no other way convey to you a more exact account of the ideas which rapidly passed through my mind while sitting at the Lord's table, and which seemed rather to be suggested in an obscure whisper, than in an audible voice.

"Immediately after this I fell into a kind of stupor, from about ten o'clock till three in the afternoon, only on my way home from church, I reflected for a moment on this wondrous event. Returning to my senses, which seemed for a while suspended, and recalling by degrees what had happened, I suspected the whole to be mere imagination; but recollecting the command to 'Examine the Christian doctrine once more, and I will teach thee,' I concluded, if the matter were not visionary the truth of it would appear in the revision of the Christian system. I immediately sat down to make the trial, not knowing how to begin, but I remembered

that I was directed to the imputation of *Adam's transgression,* and I saw thence a long series of new truths, proceeding from that principle in the form of corollaries, and in a most easy course traced out the way by which a sinner, from being similar to the guilty and condemned Adam, is brought to the image of a righteous, holy, and glorified Redeemer, and so restored from sin and re-rising to virtue and happiness without punishment and as a child independent of reasoning. By free grace I learned how the justice of God is not only uninjured, but exalted, and placed in the strongest lustre through justification by faith. I rose before I had seen the end of the chain, and wrote down the most striking articles of what I had learned, assured that I had never before received any true notion of the doctrine of Jesus. The next morning casting my eyes on the Bible, I concluded, that if this book was written by Divine authority, perfect harmony ought to be found between its contents and the doctrine of whose truth and divinity I was now convinced; I was at first reluctant to put it to the trial, but considering that it must be done, I resolved to read the apostolic epistles attentively, and was astonished to find the striking harmony of the three first chapters of the Epistle to the Romans with my own notes. I soon observed, however, that *the riches of the Divine treasure far exceeded the partial knowledge of Christ which was communicated*

to me. I was, for instance, surprised that the doctrine of the Holy Ghost, of which Paul so explicitly treats, was wholly wanting in my elements. I revered now the Scriptures of the everlasting God, and valued as a gift of the highest importance this source of all saving knowledge.

"After this I made another trial, by comparing my Gospel with the doctrine of those who had been taught in the school of Christ, and I was not a little comforted by our mutual faith. They all bare witness to the same truth, though often they mixed it with prejudices.

"These were the first steps by which it pleased God to turn me from darkness to light, in which I am compelled to admit that in many, nay, in all instances, my knowledge was very imperfect. Taken up with the love of Christ, I had little or no experience of the strugglings of unbelief, of the power of sin, of the assaults of Satan, the depth and extent of misery in which I was, of the guilt from which I was delivered, of my natural enmity against God, and even of my own ignorance.

"But I pass to your question relating to my views of the Gospel. This is of such extent that the present letter would be insufficient to contain the answer. If the following general observations should not, as I suppose, answer the object of the Directors, I hope you will consider them as first openings of a correspondence, in which you will please to point out the particular

heads of the doctrines which they wish me more fully to explain.

"You will have observed that when the Lord Jesus first revealed Himself to me, He did not reason with me about truth or error, but attacked me like a warrior, and felled me to the ground by the force of His arm. He even displayed no more of the majesty of a benevolent King, than was necessary to compel me willingly to obey Him. But as soon as I had submitted myself captive to my Conqueror, He assumed the character of a Prophet, and I then observed that the chief object of His doctrine was to demonstrate the justice of God, both in condemning and saving the children of men. I was pleased to find it had been represented to Paul in the same light when he admired and adored. Because therein the justice or righteousness of God is revealed from the word of faith so evidently that it excites faith and conviction in the hearer; but at the same time I learned, from my own case, that faith in Christ may be produced without an explicit view of the Christian system, only by representing Christ as the proper object of faith. Hence Gospel preaching proves in the hand of the Spirit the instrument of exciting faith as easily in the rudest barbarian as in the most learned Greek. As this masterpiece of Divine wisdom takes in a complete view of God's dealings with mankind from the beginning of the creation to the end of the world, it would swell this letter to an enormous size to con-

sider it fully, and I am forced to leave the subject unfinished.

"It is as impossible that the natural man (1 Cor. ii. 14) should obey the Gospel as that a blind man should look on a watch and say what time of day it is. The equity of giving him the law of faith is founded on his natural pride, which engages him to assert he is willing to obey the will of God, just as to a blind man, who asserted he could see, we should present the watch, and bid him look on it to convince him of his blindness. Good works cannot be separated from faith, being nothing but *phænomena credentis quà talis*, as cold shivering is the phenomenon of an access of the ague; hence the exercise of faith alone, and not the attempt of imitating the law of works, proves the means of sanctification.

"And now, Sir, I hope I have fully answered the questions you proposed, and I pray that I may be enabled to wait still upon the Lord, constantly watching, that when He cometh and knocketh I may open to Him immediately, and be ready to do whatever He commands.

"I thank you for your kind wishes, and hope you will pray for me that they may be granted me, as I pray for the Directors of your Society; and you, Sir, that you may be led in that path by which the glory of the kingdom of our Lord and Saviour Jesus Christ may be enlarged and spread over the whole earth.

"I remain, dearly beloved Sir, with feelings of sincere respect and love,

"Your obedient servant,

"JOHN THEODOSIUS VAN DER KEMP."

There could be no hesitation in accepting with deep thankfulness the services of a man so evidently prepared of God for the work. He shortly afterwards visited London, and, according to his own desire, was appointed to establish a Mission in Caffraria. His correspondence with Mr. Hardcastle and his happy sojourn at Hatcham commenced a friendship which lasted to the close of life, and has doubtless been renewed in a better country, even the heavenly.

Another instance of the way in which the Lord was now raising up an agency to fulfil His good pleasure, is the striking record of Mr. Kitcherer's call to the work. This name is now perhaps better remembered in Africa than in England. Mr. Kitcherer too was a native of Holland. At a very early period of his life, when reading the voyages of Captain Cook, he conceived the idea of evangelizing the heathen, yet how this wish could be attained, he was unable to conjecture; for he "knew not then that there was such a being in existence, as a Christian missionary." But God who had separated *him* to the work showed in His own time by what means it should be accomplished.

The news of the formation of "The Missionary

Society," and the surprising intelligence that a ship freighted with the heralds of the cross was about to sail from London for the South Sea Islands, was communicated to Mr. Kitcherer at an accidental meeting at the house of a friend at Dusseldorf. No words can express the thankful joy with which his heart was filled at this announcement. He delayed not to offer his services to the London Society, by which they were gladly accepted, together with those of Dr. Van der Kemp.

Thus was one and the self-same Spirit working in the awakened Church, both in those who sought for missionaries to proclaim the glad tidings, and in those whom He inclined to say,—"Here am I, send me."

On the 5th of December, 1798, Dr. Van der Kemp and Mr. Kitcherer, accompanied by other missionaries, left London to proceed on their great mission to Caffraria. The following letter of introduction is characteristic both of the writer and the times :—

TO HIS EXCELLENCY LORD MACARTNEY, GOVERNOR OF THE CAPE OF GOOD HOPE.

"May it please your Excellency,—The Directors of the Missionary Society, impressed with sentiments of commiseration for the uncivilized heathen who inhabit the interior parts of Africa, and desirous of imparting to them the inestimable advantages of Divine revelation, have deputed for that purpose the four

individuals who will have the honour to present your Excellency with this address, viz.:—

The Rev. Dr. Van der Kemp,
Rev. Mr. Kitcherer,
Mr. Edmunds,
Mr. Edwards.

"The Missionary Society was formed for the sole purpose of introducing the Christian religion into heathen countries, and is conducted upon the same Evangelical principles which distinguish the peaceable and successful labours of the Moravians. The latter have now a Mission established in the interior of the country under your Excellency's protection. It is an essential principle in the constitution of our Society, as well as in that of the United Brethren, to abstain from all considerations of a political nature, and in submission and loyal regard to the Power which protects us, to carry on our spiritual labours in peace and quietness. The Society of Moravians is limited to a particular sect of Christians, and in this respect chiefly differs from ours, which unites in its support and execution every class and section of Protestant Christians in Great Britain.

"We have conceived it to be our duty to offer this general explanation of the design of our Institution. Your Excellency must be aware of the intimate alliance which subsists betwixt the principles of Christianity and those of civilization, and how much they recipro-

cally tend to meliorate the character and improve the condition of the human race. In this view it is honourable to the British nation to countenance those generous exertions, which are founded in the best dispositions belonging to our nature, and to make an accession of territory the occasion of the more extensive diffusion of knowledge and happiness, thus establishing its deserved renown on the excellence of its moral principles and conduct, rather than on its acquisitions in science, or on the triumphs of its arms. This enterprise will probably be connected with a considerable degree of personal hazard, and we therefore with the more earnestness beg leave to commend the conduct of it to the same efficacious protection, by means of which our Moravian brethren have been enabled to carry on their benevolent labours with so much advantage to the uncivilized nations of Africa.

"We have the honour to be,

"Your Excellency's

"Faithful and respectful servants.

"(By order of the Directors,)

"Signed, "JOSEPH HARDCASTLE."

In the Report furnished to the Society the next year Mr. Hardcastle relates the following particulars of the voyage:—

"These devoted servants of our Saviour took leave of

their friends, and proceeded to Portsmouth to join the Hillsborough, a transport ship in the service of Government, desiring to embark among that most dreadful of all company, a gang of hardened convicts, that they might commence their labours amongst these miserable and degraded men; but who were not, as it proved, beyond the power of saving grace.*

"Before the sailing of the Hillsborough the missionaries had the satisfaction of frequent intercourse with those friends who had been consecrated to the same service, and who were also awaiting their departure in the Duff, on her second voyage to the islands of the South Pacific.

"These interviews were peculiarly refreshing to their spirits, and the consideration that they were probably the last which they were to enjoy, till they should meet each other in 'the general assembly and church of the firstborn,' rendered them unusually tender and impressive. The separation took place on the 18th of December, and on the following day the Hillsborough arrived at Spithead; soon after which they availed themselves of a favourable wind to proceed on their

* Several times, in the early part of the voyage, the convicts attempted the lives of the officers, and the destruction of the ship, designing to make their own escape in the boats, but the influence of the missionaries wrought so beneficially, that not only were such acts of lawless violence entirely discontinued, and good order introduced, but many of those hardened men were brought to true repentance and amendment of life.

voyage. A few days after their departure an incident took place which manifested the state of their minds under the apprehension of considerable danger. During a violent storm, which, with occasional abatement, continued three days, the captain informed the brethren that there were four feet of water in the hold, and that, notwithstanding every exertion, it continually increased, that he feared the ship had sprung a leak,* and that the danger appeared imminent. Under these circumstances they engaged in prayer together, conceiving it might probably be for the last time, and were enabled in an unusual degree of faith and fervency to claim the fulfilment of the promise,—'Call on me in the day of trouble, and I will deliver thee.' They felt also very powerfully the spirit of intercession on behalf of their brethren on board the Duff, and cried mightily to God for their preservation. The simplicity of the prayer which Dr. Van der Kemp uttered will be interesting to those especially who are acquainted with that meek and lowly disciple,—'Lord, thou hast given them a little ship, and they with us are in a great storm, we pray Thee that thou wouldest take care of them.' Recollecting that Mr. Kitchener had said, previous to sailing, that he could entirely trust himself to the Lord, and that he would joyfully go on board, even if he knew the Hillsborough would be sunk, Dr.

* This was occasioned by some trifling cause as appeared afterwards.

Van der Kemp asked him, when the ship was said to be in danger, 'How he felt himself disposed now?' He replied, '*The ship may sink,* but the foundation on which my soul rests is immovable, and can never fail.' This seems to have been the serene and happy experience of them all."

Soon the answer to their faith and prayer appeared, the storm subsided, and with glowing hearts they offered thanksgivings to God their preserver. The "little ship" too was permitted to outride the storm, and they had the joy of seeing her close to them, and the brethren in perfect safety. The narrative finishes with another of those earnest appeals which so frequently proceeded from the heart and the pen of Mr. Hardcastle:—

"We cannot conclude without acknowledging with humble gratitude that our Institution has been honoured as the instrument of usefulness in various respects which we did not anticipate at its commencement. Around us in our own country, in Scotland, and in Ireland, the sacred influences through its means are spreading daily. The Continent feels the inspiring energy, and there the children of light arise, and avow their attachment to the cross. We readily confess our ignorance and disclaim all pretensions to merit. The Mission to Caffraria, whose commencement has been marked with celestial auspices was undertaken by us

reluctantly, and with considerable regret that the rare talents of Dr. Van der Kemp were not employed in a field more cultivated, and we acquiesced in, rather than approved, the strong desire which he felt, to select this as the place of his missionary labours. Thus the thoughts of God are not as our thoughts, and to Him therefore belongs the exclusive praise. Nor can we omit this occasion to call for the renewed attention of Christians of every name to this great cause. Whether they act in connexion with us, or pursue the same objects in separate Societies, our desire is that the abundant benediction of our Saviour God may accompany their exertions. We lament the feebleness of our powers in so divine a work, and regret that we cannot speak to the Christian world in so energetic a voice, as that every conscience may be roused, and every talent usefully occupied! Are not the fields white for the harvest? Where then are the labourers? Should there not be a competition among the children of the kingdom for the honour of being the harbingers of the Prince of Peace among the heathen? Are arguments necessary to stimulate to this work? It is enforced by every motive that can sway the ingenuous dispositions of our nature; every elevated principle, every compassionate feeling, the sentiments of love to God and man, unite in its favour their ardent invocation.

"The language also of Prophecy, the voice of Providence, and the earnest intreaties of the heathen tribes,

bending over the pit of destruction and ready to perish, call on the Christian world (and with an emphasis which should penetrate through every soul), to rouse from their languor and arise to vigorous exertions. Chiefly, let the ministers of the Gospel look around among their churches for useful instruments, well qualified for the work. On their vigilance in this respect success materially depends. Our Saviour calls them to enter into this beneficial competition, and will place the crown of immortal honour on the brows of His faithful servants."

Mr. Kitcherer revisited this country in 1803, after a mission of about five years of singular success. He was accompanied by three of the converted Hottentots, Mary, Martha, and John. Their presence excited great interest. "Thousands witnessed with what simplicity, propriety, and animation of spirit, they were enabled to profess their faith in Christ, leaving no doubt on the minds of the most incredulous, that they were indeed taught of God. Hottentots had seldom before been seen in Europe,—Christian Hottentots never."

In reference to these African converts, the Rev. George Burder writes :—

"Our visit to Sir Josh. Banks was very pleasant. Many gentlemen were introduced into the library, most of whom left the room before us. When we were retiring Martha and Mary of their own accord went up

to him (he had his red ribbon and star on), and spoke to this purpose,—'May the Lord Jesus Christ be with you, and bless you, and though you are weak in body (he had the gout and crutches), may you be strong in soul.' The other said,—'May the Lord help you to the grave, and beyond the grave, and may we meet in heaven.' The tears started in his eyes, and he appeared much melted,—thanked us much for the interview. We have heard of four positive instances in which their words have been blessed, either to conversion or consolation. A thousand thanks to you, dear Sir, for the use of your carriage, and the civility of your servants.

"Affectionately yours,

"G. BURDER.

"*To Joseph Hardcastle, Esq.*"

A letter addressed to Mr. Burder, after their return to Africa, touchingly alludes to this visit to England, and the final parting at Hatcham:—

TO REV. GEORGE BURDER.

"*Grauf Reinet, January,* 1807.

"Many times I speak with our brother Kitcherer about all the dear friends, with tears in my eyes. I must confess it. Chiefly it grieved me when I recollect the last farewell at Mr. Hardcastle's, then I sink away. Oh, what shall it be when we meet one another in heaven, where never shall have place a separating?

"MARY VAN ROOY."

Dr. Van der Kemp no more returned to Holland or revisited England. In labours more abundant, in failing health, yet with unfailing zeal, he pressed on to accomplish his ministry. But there was a tone of pathos in some of his closing letters which is deeply touching; of one of these the following is an extract:—

TO JOSEPH HARDCASTLE, ESQ.

"*Bethelsdorp, March* 1, 1809.

"My very much respected Friend and Brother in Christ,—I take a lively and sincere interest in the happiness with which it pleases our heavenly Father to bless you and your dear family. May His peace which surpasses all understanding continue to rest upon your house. Though the paths by which it pleases God to lead me be not so smooth and uniform, I have the more reason to bless His holy name for healing the wounds which I now and then receive in my flesh from its stones and thorns. He continues to support me in the troubles and trials to which I am by the nature of my work exposed, and protects me against the open and secret machinations of external and internal enemies. More than once I experienced that He who slept in a storm, can give rest to my soul though all around me be in alarm. My kindest and sincere respects to dear and amiable Mrs. Hardcastle and the rest of your family. . . . .

"May the love and grace of our God and Saviour be with you,

"Dear Sir, and Brother in Christ,

"Your servant and brother in Him,

"T. T. VAN DER KEMP."

Again :—

TO JOSEPH HARDCASTLE, ESQ.

"*Bethelsdorp, November* 6, 1809.

"DEAR SIR, AND MUCH RESPECTED BROTHER IN OUR LORD,—I found myself honoured by your private letter of 3rd of February, 1809, the 2nd of the preceding month, the contents of which put me under new obligations to you for your paternal advice and care for my temporal as well as spiritual concerns. . . .

"My dear wife is not less than myself, sensible of your obliging kindness in permitting her to correspond with you in case of my decease, which we daily have to expect. Last month I was seized with a slight apoplectic stroke, which has left a kind of dulness in my intellectual faculties. This accident, however, if not succeeded by a severer fit, shall not prevent me from accompanying my brethren to the Tambouheeo, if it shall please the Lord to open a way for us to that nation."

The "accident" to which Dr. Van der Kemp adverts —in his reckoning, "not worthy to be compared"

with the certainties of heaven—was doubtless that arrow pointed with love from the celestial city, which gave token that he should soon be called from the Master's service on earth to the "everlasting rest" above. His last great aim was to establish a mission to Madagascar, regardless of all personal risk; but at that very time, when the grand design "to which his whole soul was devoted" was about to be accomplished, a sudden attack of fever at once prostrated all remaining power so completely, that he was scarcely able to speak, or even to answer a question.

To the earnest inquiry of one who stood by his dying bed, "My dear friend, what is the present state of your mind?" he replied, with a pleasing smile on his countenance, "All is well!" She again asked, "Is it light or darkness?" He answered "Light!" On the Lord's-day morning, December 15th, 1811, he closed his eyes on this world, and passed into the world of light, to behold Him in His glory whom he had so faithfully and successfully preached upon earth. "The Missionary Society point to the South African Missions, to Bethelsdorp, and to a Church of the living God in a wilderness of savages, and say, 'Behold his character—admire and imitate!'"

How successfully Dr. Van der Kemp had laboured in South Africa, is attested by the progress of Christianity in that benighted region. To the last Mr. Hardcastle watched over this Mission with parental

solicitude; and not very long before his failing health compelled him to retire from active life, he had the satisfaction to concur in the appointment of the Rev. John Campbell, of Kingsland, who was deputed to visit the Cape of Good Hope, with the view of exploring the country, and pioneering the way for further exertion. Well did Mr. Campbell's steadfast faith in God qualify him for the dangerous task, and enable him to triumph over difficulties which to many would have appeared insurmountable. He was the precursor of Moffat, and of David Livingstone who has acquired a world-wide fame, not only as a missionary, but an explorer of regions hitherto unknown.

The limits of this sketch will not permit a reference to many of the great operations of the Missionary Society, with which Mr. Hardcastle was peculiarly connected. But the Chinese Mission cannot be omitted, as it was to him an object of the deepest interest. Dr. Fletcher, of Stepney, writes:—*

"In the judicious counsels and comprehensive suggestions of the Treasurer, the beloved and revered Hardcastle, the *first Protestant Mission to China* originated."

It is referred to by himself in a letter addressed to his sons, in which, after relating some particulars of a

* Funeral Sermon for Dr. Morrison.

visit to Hatcham, made by missionaries about to proceed to their work, he continues :—

"We have now the intention of sending a Mission to China. This empire contains three hundred and thirty millions of inhabitants, about one-third of the human race, who are involved in the grossest ignorance on the most important subjects; our first object is that our missionaries should learn the language, and then translate the Scriptures into it. This is a work of transcendent importance, and should they be enabled to accomplish it in ten years we shall have abundant cause for thankfulness. My dear boys, the foundations are now laying in various parts of the world for introducing the kingdom of Christ among the heathen. Christians of the next generation will have much to do in this glorious work, but what individuals will have the honour to be instrumental in it, is at present unknown. Do not you feel a desire in some way or other to participate therein? Can life pass away so usefully or so happily as in promoting the glory of God, and the most important interests of man? I hope you will partake of this high honour."

The date of this letter is October, 1804, but it was not until the year 1809 that Dr. Morrison actually sailed, and amidst much difficulty and discouragement succeeded in establishing himself in Canton, the first Protestant

missionary to China. Mr. Hardcastle had the privilege of bringing forward this very eminent man, discerning from the first his peculiar capabilities for the great work which he so nobly accomplished. The missionaries to China of later days, vast as their difficulties must still be, can hardly form an idea of the magnitude of the task undertaken by their great forerunner. With indefatigable patience he laboured on year after year, without either dictionary or grammar, till at last he was able to return to England, bearing the precious fruit of his toil—his translation of the whole Bible into Chinese. Mr. Hardcastle followed the progress of the work with intense interest and devout joy, and it was one of the chief regrets expressed by Dr. Morrison, on his return to England, that when he once more revisited the Mission House, he missed the benignant welcome of his early friend and patron, the first Treasurer of the Society, and the originator of the first Protestant Mission to China.

"I BELIEVE IN THE COMMUNION OF SAINTS."

The calm retreat, the silent shade,
With prayer and praise agree;
And seem by Thy sweet bounty made,
For those that follow Thee.

COWPER.

CHAPTER V.

Missionary Gatherings.—Letters to his Family.

LONDON and its suburbs have undergone great changes during the present century. A rapid journey by railway now conveys the banker, the merchant, and the lawyer, far away from the busy scene of their daily labours, to breathe the purer air of the country. As the evening hour of rest draws near, the approaches to the railway stations are thronged with travellers from every part of London; and as these are carried pleasantly along to their various homes, they may observe the silent conflict everywhere going on between the aggressive town and the retreating country. Here, the narrow lane winds between its hedgerows, the cornfield waves, or the cattle enjoy their pastures; and there, the newly made road, the detached villas, and neat gothic church, declare the advance of the invader. For fifteen or twenty miles round London the country is gradually assuming the suburban character, while the metropolis stretches

its almost interminable lines of street over many an acre that sixty years ago yielded food for cattle or for man.

Thus, though the house still stands in the midst of its fields, a mournful memory of a place once so lovely and beloved, the neighbourhood of Hatcham is now almost absorbed into town; and it is not without an effort of imagination that the picture of its former beauty can be recalled. Green fields stretched southwards below the gentle slope of the Surrey Hills, which bound the horizon in that direction. To the north the smoke of the great city was scarcely seen beyond the wide expanse of farm and meadow-land, while nothing but the chime of distant bells, or the cheerful horn of some mailcoach upon the Dover road, disturbed the peaceful sounds of rural life. To be so near the busy world, and yet so entirely secluded from it, was the peculiar charm of Hatcham. The repose of shady groves and sunny lawns was enhanced by contrast with the noise and bustle so lately left behind; and, as the tranquillity without was but the appropriate emblem of the peace and love which reigned within, it was not surprising that few ever left its gates without acknowledging its elevating and calming influence.

Saturday was generally dedicated to the reception of Christian friends, especially those engaged upon works of benevolence, who felt themselves always sure of a warm welcome, of sympathy in the object of their special interest, and, if they sought it, of

wise and helpful counsel also. Among the frequent visitors on such occasions were Dr. Haweis, Mr. Hardcastle's early associate in Missionary work; Mr. Eyre and Mr. George Burder, the Clerical and Dissenting Secretaries of the Society; Mr. Simeon, of Cambridge, eager to receive with glowing interest every fresh detail of success among the heathen; Thomas Clarkson, deeply engrossed in his all-absorbing work of negro emancipation; Rowland Hill, who was wont to the close of life to refer with pleasure to the happy evenings he used to spend in the family of his friend, reading aloud his manuscript of "The Village Dialogues," and enjoying the interest and amusement which they excited; John Newton, Rector of St. Mary's Woolnoth; Mr. Simons, Rector of Paul's Cray; Dr. Hawker; Dr. Bogue, who may be accounted the originator of the Missionary Society; Dr. Waugh, of the Scotch Secession Church; Melville Horne, author of "Letters on Missions;" Mr. Thomason, afterwards distinguished as a missionary in India; Mr. Marsden, equally laborious in New South Wales; Dr. Morrison, pondering the mighty work which lay before him in China; the Rev. John Townsend, founder of the Deaf and Dumb Asylum; *

* Before the year 1792 the deaf and dumb children of the poor were left in hopeless ignorance and isolation from their fellow-creatures. Mr. Townsend took up their cause, and pursued this benevolent object with untiring perseverance and so

Dr. Collyer, whose ministry he attended, and whom he valued, not so much for his popular talents and fine elocution as for his devoted attachment to the grand doctrines of Gospel truth; the righteousness of God which is the power of God unto salvation;—these, and many other good men from Scotland, Ireland, America, and the Continent,—in fact, all whose interest in the Missionary cause, or any other great and good work, brought them within the range of his acquaintance, were welcome guests at Hatcham.

On the Saturday which closed "the Missionary week" in May, it was Mr. and Mrs. Hardcastle's custom to invite a large company of those who had taken part in the services and meetings to spend the day at Hatcham. As Treasurer of the Missionary Society, it was his happiness to bring together in fraternal intercourse Christians of all denominations. "I have known," says Mr. Townsend, "this interesting group to consist of the established clergy of England, Ireland, and Scotland, of ministers of all the various denominations of Seceders, of Calvinistic and Wesleyan Methodists, of Independents, Baptists, Moravians, &c. Nor did the variety of country or of denomination in the least diminish the harmony or

much success, that he lived to see the Asylum he founded a national charity, from which 900 children had already received the benefits of education.

pleasure of the Meeting, for they had all come there in one character—that of friends to the heathen." "The intellectual pleasure which this Meeting afforded exceeded what I ever enjoyed in any social gathering elsewhere. The subjects which generally engaged attention were so important in their own nature, and discussed with so much freedom and animation, that I always anticipated the day as a high festival, and returned from the Meeting with regret."

It was a tradition in the family in after years, that the sun always shone upon that day, and that however late the season might be, the Lime tree avenues never failed to be arrayed in brightest green for the occasion, —a lively contrast to the dark figures which wandered beneath their shade, or stood in groups holding earnest communion upon the great subjects of common interest which had drawn them together.

But if those who were only occasional guests treasured the remembrance of Hatcham as a pleasant vision, how much more was it endeared to every member of the happy family circle who loved it as their home. It was in the society of his wife and children that Mr. Hardcastle found his greatest happiness. "In this little circle," he said, in his last illness, "I have centred all my affections." Nothing gave him greater pleasure than to see his children joyous and happy, often himself sharing in their amusements, riding with them in the country, or

joining in their games upon the lawn or in the house. All the animals about the place claimed a share of his kindly notice. The crumbs or scattered grain in winter invited flocks of hungry birds. His dogs were the companions of his walks; and a kitten's face might not unfrequently be seen peeping out from its comfortable quarters within his waistcoat or grey dressing-gown. In the winter evenings he enlivened the cheerful fireside with useful or entertaining reading, training the taste of his children to admire all that was most excellent in poetry or prose; while, above all, his constant aim, as almost every letter testifies, was to lead them to seek as their best possession the wisdom which cometh down from above.

TO MRS. HARDCASTLE.

"*October* 3, 1793.

. . . . "It is now nearly a week since you bid adieu to your little family, and we begin to congratulate ourselves that about half the period of our separation is elapsed. We strive hard to be happy, and the society of the young ones contributes to lessen the tediousness which the evenings would otherwise bring with them. We find, however, somewhat of the pensiveness which the absence of a friend occasions, whose presence is prized as essential to the enjoyment of life. . . .

"What a quiet and comfortable retreat has our merciful Conductor provided for us—how little have

we to do with the ambitious or giddy world! We are excluded, by His gracious attention to our best interests, from many temptations by which others are ensnared; and are invited to cultivate and cherish an exalted and happy correspondence with Himself! May we have wisdom given us to move through our little earthly affairs with as much serenity as possible, and learn daily with increasing sincerity and solemnity to commit the concerns of this life, and of eternity, both regarding ourselves, and our dear children, to the care and blessing of our faithful and merciful High Priest, who careth for us. I desire to be more impressed with penitential regret that I so much undervalue his exalted character, so seldom think of his deep abasement, and of those heavenly honours with which he is invested!"

TO MRS. HARDCASTLE.

"*June* 16, 1794.

. . . . "I shall be in daily expectation of seeing you, as the period is nearly elapsed which you proposed to be absent from us. I hope you will be favoured with protection during your journey, and be restored to us in health and safety. My little companions continue to cheer my solitude, and the busy scenes of mowing and haymaking in which we are engaged have made the time pass less drearily; but I feel constantly that my most essential comfort is at a distance, and long for the day which shall reunite us. It is, however, necessary,

though painful, to reflect that a separation will at no very distant period take place, in which there admits no hope or possibility of ever again associating in the present life. How solitary and mournful will the remainder of existence be to the sorrowing survivor! how dreary the journey which must be travelled alone —how shall we wish its tedious stages were finished, and we safely landed, where the weary travellers meet again, and rest together from the labours of their mortal pilgrimage! Let us not, however, allow ourselves to look altogether to the painful season of separation, but contemplate the cheerful prospect which lies beyond it, and indulge the hopes of reunion in a perfect state, in the land of sacred friendship and immortal love! The firm expectation of dwelling together—of passing through an unnumbered succession of ages, in the enjoyment of those scenes, where the distinguished benevolence of our Creator is displayed, will quicken us to bear the anxieties of this life more calmly, and strengthen us to press with quicker and steadier steps towards the mark. It will cause us to gird up the loins of our mind, to be steadfast, and hope to the end, waiting for the coming of our Lord! With these bright hopes to animate us, may we keep at a distance from the follies of the world, and be solicitous to take our little ones by the hand, that they may accompany us through the retired vale, and be travellers to Zion; that the family, though for a short space separate, may

meet again, and unite in a deathless state, and sit down together in the kingdom of God. On Saturday next I expect Mr. Dawes from Africa to dine with me, and one of the native princes, as they are called, and most likely some other friends." . . . .

"*April* 23, 1795.

"My dearest Wife,—I have the satisfaction to inform you we are all in good health, and passing our time as cheerily as we can in the absence of a friend whose company we find essential to us. I am unwilling to express our hope that your absence will not now be very long, as I am aware our inclination should be subservient to the more important motives which may dispose you to remain where you are. I trust you and your little companions will be preserved in health till we meet, and that you will enjoy His presence whose friendship is beyond all things inestimable!

"I am glad to hear your father continues so well; may his declining days be full of serene enjoyment and immortal hopes! On this account we should bow our knees daily to the Father of our Lord Jesus Christ, whose presence can cheer the gloom of life and the vale of death; bring light out of darkness, and good out of evil!

"I have no domestic anecdotes with which to amuse you; our days pass away with an uniform and unvarying tenour, and give us occasion to reflect with thank-

fulness, that if they are not distinguished by incidents which elevate our feelings, neither are they marked by circumstances of misfortune and calamity. Let the Friendly Hand be for ever blessed which directs our footsteps through the silent vale, excludes us from the infectious world, and invites us in retirement to converse with Himself. . . . . .

"Thine ever."

TO MRS. HARDCASTLE.

"*May* 9, 1795.

"Having no inducement to attract me homewards, I have generally engaged the afternoon in excursions on horseback, and have listened to the sympathetic music of the solitary nightingale, or beheld the charming landscape gilded with the evening beams — for the youthful year is now in its perfection, and every sense is visited and regaled. The grateful heart exclaims,—'These are thy glorious works, Parent of good!' and offers a sacrifice of praise in the name of the creation.

"I have no news to tell you but the good and merciful news, that we are favoured with protection, continued health and peace, and many, many blessings: we only want an increase of gratitude and fruitfulness —hearts melted with the recollection of the loving-kindness of our Saviour, compelling us continually to say, 'What shall I render?' Pray remember me with

suitable, that is with sincere and ardent affection, to the family, and think of me always as your nearest and most constant friend."

But the good and happy news of health and joy had not always to be told: and the following letter exhibits the meek submission with which the Lord enabled His servants to resign those treasures which they had held with so fond a grasp:—

TO WILLIAM BUCK, ESQ.

"*March* 7, 1799.

DEAR BROTHER,—This morning our dear little William took wing for the immortal regions! We trust that he is not only removed from all suffering, but that he partakes also of pure and unceasing felicity. Our faith fixes on the consoling truth that the Lamb of God has taken away the sin of the world! On this foundation our submission rises to thankfulness; and our tears are mingled with praises!

"We hope we have now had the privilege of introducing two happy spirits into heaven. You have a still greater interest in that blessed world! May we all find that our affections follow them with increased ardour; hasten to accomplish our warfare; and acquire our meetness for that unfading inheritance!

"Very sincerely yours,

JOSEPH HARDCASTLE."

TO HIS ELDEST DAUGHTER.

September 6, 1799.

"My dear Ann,—We have not found the French Sonnets; and, indeed, are not very anxious about sending them, not being acquainted with their subjects or tendency, and we are apprehensive from the general character of these productions that their influence may not be beneficial. It is, perhaps, not quite so important that we should be equally select in our books, as in our associates, but it is nevertheless true that the nature of the publications which most engage our attention, have a considerable influence upon our sentiments, our conduct, and our character in life, and upon these depend the more important interests of futurity. . . . .

"We have received no further accounts of our missionaries who were taken to South America, or those who removed to New Holland, but Dr. Haweis and Mr. Waugh have been deputed to go to Portsmouth to hold an interview with Governor King, who is going out to that colony and to Norfolk Island. He received our friends with peculiar respect, admitted fully the importance and value of our institution, in relation to principles of humanity and general policy; arranged to take the brethren under his protection, examine into their qualifications, dispose of them agreeably thereto in missionary objects, and promote their usefulness therein.

"They had also an introduction to Sir George Young,

who is going out in the same vessel, as Governor of the Cape of Good Hope; and he, too, has expressed the most kind and friendly assurances concerning any attempts already made, or to be hereafter undertaken to Africa through the medium of that colony. We are thus encouraged to hope that the event* which we deemed disastrous and afflictive may, under a gracious, wise, and powerful superintendence, be converted into an occasion of extensive good."

TO HIS ELDEST SON.

"*Hatcham, Sept.* 8, 1801.

"My dear Son,— . . . . You were informed that we were inquiring for a counting-house and warehouse. We have succeeded, much to our satisfaction, in procuring very commodious premises at the water-side, close by Old Swan Stairs, a little above London Bridge. The counting-house looks directly upon the river, and I believe, when you see it, you will consider it to be extremely pleasant. . . . .

"I doubt not it will afford you satisfaction to hear, that I have received a letter lately from that truly apostolic man, Dr. Van der Kemp. His life is still preserved, though exposed to many perils, and his ministry among the heathen has been attended with some success. Various accounts which we have received from different parts of the world make it

* Capture of the Duff.

very evident that our Saviour's spiritual kingdom on earth is considerably increasing. All other concerns, compared with this, are trifling; and my utmost ambition concerning you is, that God may be graciously pleased to make you a partaker of his great salvation, and induce you, in whatever station you may be placed, to devote yourself to His glory. This is the path of happiness, of usefulness, and of true honour—this makes existence a blessing, and leads to the perfection of our being, in felicity and holiness for ever." . . . .

TO HIS YOUNGER SONS.

"*August* 12, 1803.

"My dear boys,—I have received Alfred's letter, which gave us all much pleasure, as it had been written in very good spirits, and assures us of your being very happy.

"I am glad to find you can already swim three strokes. You say you can do this with touching the ground. I hope by this time you can do it without touching the ground. You will, however, be very careful, in either case, not to go out of your depth. It is very desirable, and almost necessary, to learn to swim; and, at this warm season of the year, it contributes both to health and pleasure." . . . .

"It is probable that the art of angling which you are now learning may afford you much more diversion than it does the fishes; and I really think that what-

ever contributes to our amusement should not be exposed to suffering or death. On this point, you must decide by placing yourself in the situation of these little people who swim so playfully about, and then consider how you would like to be violently pulled up into an element where you must soon expire in convulsions. I wish you to have as much amusement as possible, but recommend it should be in such a way as to avoid giving pain to others. It was very kind of your uncle to accompany you, and doubtless much increased the pleasure of the journey. When you go to Stanton again, you will probably see our little grey pony there, as I have given it to your cousin, who leaves us to-morrow to accompany her brother to Stanton, on whose return, we expect to see also your sister Eliza. Poor Charles Darkin has met with a sad misfortune in riding my horse in town—from a fall, so that he has been since confined to his house. Your brother Joseph is almost every day employed in learning the military exercise. He belongs to the Light Horse Volunteers. Your two cousins, John Corsbie and John Buck, are also engaged in the same way."

TO HIS YOUNGER SONS.

"*Worthing, Aug.* 18, 1805.

"My dear Boys,—You will perceive by the place from whence I now write that we have for a short season left our peaceful and pleasant habitation, and

the various engagements of the metropolis. I am now enjoying the prospect of the ocean, which, to those who reside in the interior of the island, is peculiarly interesting, and is well calculated, as are all of the stupendous works of God, to impress the mind with the idea of the Divine power and majesty. How naturally, also, it brings to our recollection some of the scenes of our Divine Redeemer's abode upon earth, and which demonstrated His supremacy over the powers of nature! He who walks upon the wings of the wind walked also upon the tempestuous waves, and commanded its tumultuous surges into immediate peace.

"What innumerable inhabitants occupy the pathless recesses of the ocean, invisible to man, and remote from his control, yet subject to His dominion, who, when upon earth, appeared as a poor man, unable, without a miracle, to pay the tribute which was required of Him, and sent His disciples to the sea to receive it from the mouth of a fish! It is useful to familiarize our minds with these reflections, for the ocean and the land also are full of proofs of the perfections of God, and should fill us with habitual reverence and love to our Maker.

"You have again resumed regular habits of application, and are laying in those rudiments and principles of knowledge which I hope will fit you for extensive usefulness in future life. This is the great design and

object of education, and renders your utmost application proper and necessary. With this, however, must be connected your education for the world to come, as well as for the present—an attention not only to the concerns of time, but to the higher interests of the immortal spirit. Of how little consequence will it be to be respectable in the estimation of men for a few years, and, by neglecting the care of the soul, be lost for ever! Let these considerations, my dear children, be revolved in your minds—let them induce you to read the Scriptures, which are the fountains of truth, and to pray to God, who alone can impart to you that grace and wisdom which is connected with your everlasting good.

"Your affectionate Father."

TO HIS ELDEST SON.

"*London, Oct.* 26, 1805.

"My dear Son,—. . . . I believe you have been informed that the Haberdashers' Company have refused to permit us to proceed with the building for the chapel and Sunday-school. It is to be deplored that public bodies should be under so pernicious a bias as to oppose measures of such evident utility as the instruction of the lower classes and their children. We hope soon to engage another piece of ground equally eligible.

"We have had the company of that distinguished

Christian, Mr. Robert Haldane, with Mrs. Haldane, and her sister, Miss Oswald. They are now at ——, but are to be with us again on Monday, and will probably remain with us through the week. I regret that you are not likely to see them on your return. It is a great privilege to enjoy the aequaintance of persons of so much disinterestedness and benevolenee, who act on principles so superior to those whieh sway the bulk of mankind, and who are so eminent, even among the most exemplary Christians.

" You will probably have seen by the papers that the French have violated the neutrality of Prussia by marching their troops through Anspaeh. That Power seemed disposed to resent it, and has permitted the Russians to mareh theirs through its territory. The Prussian Consul has also admonished the captains of Prussian ships against sailing for any of the ports in Franee or Holland. This is eonsidered to be an intimation that the Coalition will soon be strengthened by the allianee of that Government." . . . .

"He is a freeman whom the truth makes free."

A glory gilds the sacred page,
Majestic, like the sun;
It gives a light to every age—
It gives, but borrows none.—Cowper.

CHAPTER VI.

Prophecy—Effort to Introduce the Bible into France.

IN the study of prophecy Mr. Hardcastle took much pleasure, and it was his custom to pursue the investigation with considerable zeal, more especially at those seasons when indisposition or other temporary causes withdrew him from active engagements.

The following thoughts were hastily written on the back of a short letter upon business to his brother-in-law:—

"*London, Dec.* 13, 1793.

"The very peculiar state of Europe, particularly France—the wonderful occurrences which have taken place, and which continue to arise every week—and the general impression made on serious minds that the Almighty is about to produce a very considerable alteration in the condition of mankind, lead one's attention in a more than usual degree to those prophe-

cies which are supposed to be connected with the period in which we live; and, although it is generally thought that little dependance is to be placed on any conjectures which may be formed concerning those predictions which are yet unaccomplished, yet the events which fall out in the course of providence interpret and illustrate those expressions in the prophetic Scriptures which foretold them, though, for wise reasons, in terms very mysterious, and, till the fulfilment, unintelligible. Thus, you know, many people think that the Revolution in France,—or, at least, its defection from the Papal power,—the death of the names of men, and the earthquake, or popular commotion, which attended it, illustrate and strikingly fulfil the prediction of Rev. xi. 13, particularly that decree of the National Assembly, abolishing the use of titles and names of honour and distinction, is considered as an explicit prophetical mark by which the accomplishment of the prediction may be ascertained. It has also occurred to our reflections, that probably this is the precise period intended by the Scriptures on which the two witnesses, having prophesied in sackcloth 1,260 days or years, have now finished their testimony, and that they are to be considered as being now dead, and lying unburied in the street of the great city—the people, kindreds, tongues, and nations not suffering them to be put in graves. Different conjectures have been made as to what might be intended by these wit-

nesses. We think the present events in France confirm the opinions of those who consider them as referring to the light of reason and that of revelation, or otherwise to the Old Testament and the New, which comprehend both. These witnesses of God have prophesied in sackcloth for that period, their principles and authority having been recognised and acknowledged; and yet they have been in a state of so much depression, so clouded by superstition and mixed with error, that the description of their being in sackcloth is just and appropriate. You will perceive that their death and resurrection after three days and a-half were to take place at the same time that the tenth part of the city, or antichristian dominions, were to fall, and in which the names of men, or titles, &c., were to be slain or abolished, which, as before stated, is generally thought to have been remarkably fulfilled a short time past. As, therefore, the death of the witnesses was to happen at the same period, so we think it has been as exactly and remarkably fulfilled; and there is scarcely a newspaper which treats of the transactions of France which does not, at least in our mind, confirm and corroborate our opinion. When, therefore, we continually read that they consider death as being only an eternal sleep, and that they worship no deity but liberty, we do not view these as casual expressions, but as overruled to illustrate and explicitly mark the accomplishment of prophecy, inasmuch as they imply a dis-

avowal of those great principles both of natural and revealed truth—the soul's immortal nature, the existence of a supreme and perfect Being, and the homage due to Him from His rational creatures. In this view we remark particularly the new regulation of time, which, by a great and national act, disclaims and renounces the authority of God in His Word, abolishes His institution of the Sabbath, and enjoins the observance of every tenth instead of seventh day. Thus, in our opinion, has the beast out of the abyss made war and overcome the principles of natural and revealed religion, or the Old Testament and the New—those two witnesses of God which have been so long prophesying in sackcloth, but which have now finished their testimony, and, being by great public and national acts disavowed, abolished, and rejected, may be justly said to be slain. Another prophetical mark is also observable: that a great and powerful opposition was to be made to the interment of the witnesses, expressed by the terms, 'people, and kindred, and tongues, and nations'—strikingly illustrated by the formidable and numerous combination of different nations, united for the avowed purpose of opposing the new principles of the French, and who would not suffer the dead bodies to be put in their graves, concealing, perhaps, their principal motives under the avowed pretext of fighting in the cause of virtue and religion. If these speculations are confirmed, we may expect the revival of the witnesses,

or of the principles of natural and revealed truth, in 1797 or 1798, perhaps about three years and a-half from the decree which fixed the new regulation of time; soon after which the third woe commences, which introduces the sounding of the seventh trumpet and the happy, peaceful, and much longed-for kingdom of our Saviour which shall have no end."

This view of Revelation xi. coincides in some remarkable points with the now long-published opinions of James Hatley Frere, Esq, whose persevering dedication to the subject of prophecy during nearly fifty years of his life, added to his own hallowed character, command a deference to his researches, which those who know him best will be the most ready to acknowledge.*

In the autumn of 1802 Mr. Hardcastle visited Paris. The objects and results of this journey are fully published in the November number of the "Evangelical Magazine" for 1802, and it is considered to have been

* A work recently published, entitled, "Notes, forming a Brief Interpretation of the Apocalypse," contains, pp. 77—79, Mr. Frere's views regarding the two witnesses—their death, as understood by Mr. Hardcastle, in December, 1793, their resurrection, as anticipated by him in June, 1797, when decrees were passed in Paris, formally re-establishing Christianity as the religion of the country, and the subsequent and universal circulation of the Old and New Testaments, in almost all languages, through every region of the habitable globe.

useful in paving the way for the institution of the Bible Society, of which it was the immediate precursor. He had for several years been especially concerned for the religious welfare of the Continent, and we find him, at the beginning of 1800, communicating to Dr. Bogue a plan which he had much pondered, and urging the importance of employing the press as an engine for encountering Infidelity in France, and introducing a knowledge of "the pure religion of Jesus." In a letter dated January 20, 1800, he writes to Dr. Bogue:— "Perhaps it would be advisable to compose new works adapted to the actual state of the people in France, rather than to republish old ones." At that time he conceived that, "by means of their Christian friends in Holland, intercourse might be opened with a bookseller in every large town in France," and thus "general attention might be thereby awakened to the subject of religion." "At present," he adds, "I conceive it to be only necessary to suggest this subject to your consideration, and I am induced to do so by the persuasion that the Great Head of the Church has confided to you the talent which especially qualifies you for this service. He has also bestowed on you the disposition; and I therefore believe you will exercise your thoughts upon it, and select the best time and fittest means for its execution. Perhaps the Missionary Society, or that for the circulation of Religious Tracts, might consider this object as directly connected with those Institutions."

To these suggestions Dr. Bogue made a hearty response. That able and energetic minister of Christ had long cherished an anxious desire for the revival of religion in France. He had deeply felt the lapsed condition of Protestant Churches abroad, and deplored the Infidelity to be seen everywhere triumphant. He therefore willingly engaged in the work to which he was invited, and produced his masterly "Essay on the Inspiration of the New Testament." Mr. Hardcastle then addressed the Directors of the Missionary Society on the same subject. The revival of religion on the Continent was an object very dear to his heart, and he resolved to use his best personal efforts to accomplish the end in view.

TO THE DIRECTORS OF THE MISSIONARY SOCIETY.

"*London, March* 13, 1800.

"DEAR BRETHREN,—The effects of my late indisposition prevent me from having the gratification of attending your deliberations, and devoting myself according to my wishes. My duty to the sacred objects of that Institution which has a claim upon our unceasing prayers and our unwearied exertions, and the pressing engagements which have lately required the whole of your time and attention, induced me to suspend till now the subject which I am desirous of submitting to your consideration; and I am persuaded that its importance will be so universally felt as to produce a

general disposition to enter upon its discussion as early as can be made convenient.

"The subject itself relates to an attempt to be made to introduce and advance Christianity in France; and the plan which the Rev. Mr. Bogue suggests, as you will perceive by the letter which is inclosed, is the circulation of the New Testament in that country, connected with an extensive preface, to be drawn up with peculiar care, and adapted to remove the misapprehensions and overthrow the objections which have been urged with such fatal success by the atheistical philosophers there, whose writings have been the most efficient instruments to produce the temporary subversion of Christianity itself as well as of its corruptions, so that the religion of our Saviour has been, by public and national acts, rejected, disavowed, and exploded in that country.

"The corrupt state of Christianity, or, shall I rather call it, the great apostacy, which has for many centuries prevailed in that nation, as well as others connected with the See of Rome, was well adapted to generate those principles of infidelity, which the wise and righteous providence of God has been pleased lately to use for the destruction of its parent, and to verify his ancient and faithful predictions. But the overthrow of Antichrist is not an event connected with the permanent establishment of infidelity, but with the introduction of the pure and endless kingdom of our Saviour.

"The principles of heathen philosophy may remain in France, or may pervade other countries in connexion with Rome, so long as the Great Head of the Church may see fit to use them as instruments to remove the obstructions which interfere with the establishment of His own peaceful kingdom; but there are no intimations in prophecy that, after this service is performed, their own duration will be permanent or of very long continuance. The duty, therefore, of zealous Christians, and especially of the directors of missionary institutions, is to watch every opportunity, and embrace every opening to promote the interests of this kingdom, which is destined to become universal.

"As the Christian religion was rejected some years since by legislative and national acts, so the principles of toleration have recently been recorded and established in that nation by enactments equally public and binding. Every one has now an acknowledged right to exercise his religious profession; to avow, and defend, and propagate his opinion in any way he pleases, so that he interferes not with the existing civil government. Is there a field in which the energies of our Society may be more honourably exerted, or the cause of our adored Master more eminently served? Will not the sincere and humble attempt be acceptable to Him, whose we are and whom we serve, and will it not produce estimation and respect in favour of our Society from the religious part of the community? Every one to whom

I have incidentally mentioned it has expressed his warmest approbation. A member of the Legislature, who cordially supports the Administration of the country in the continuance of the war, yet has expressed to me his earnest wish that the plan may be attempted, and his desire to contribute to the fund for supporting it. It rests, therefore, with my respected brethren to decide whether it shall be a measure of our Society or not. They will not reject it on the ground of its being out of our constitutional limits, because it will be recollected that when our regulations were formed France was specially in our view, as a probable future object for the exertions of our Society. If our brethren should adopt it as their own measure, they will perceive that we must receive information from our friends in Holland and Switzerland before we can decide upon the best means of circulating our publications on the Continent. A correspondence is already opened on that subject in my own name, without committing in any degree the Society, the result of which will be laid before the Directors; and all that will be necessary to be done at present is to come to the following resolutions:—

"I. That the Society approve the plan of attempting to promote the cause of Christianity in France by means of the circulation of scriptural knowledge in that country.

"II. That the Rev. Mr. Bogue be appointed and requested to prepare a suitable preface, to be prefixed to

the edition of the New Testament, and that if he shall be desirous of one or more associates in this service, he be requested to select them himself, and to appoint such persons to translate it into the French language as he may approve.

"III. That three or four, viz., ———, be a Committee for general purposes in relation to this measure, especially for communicating the plan to the other missionary institutions, and inviting their co-operation.

"Joseph Hardcastle."

Among those with whom Mr. Hardcastle corresponded on this subject was the celebrated Professor Lavater, to whom he had written about the time he received the wound of which he died. This is referred to in one of the following extracts from letters of the late amiable and excellent Dr. Steinkopff:—

TO JOSEPH HARDCASTLE, ESQ.

"*Basle, May* 14, 1800.

"Most dear and honoured Friend in Christ, and also my Friend,—The more I consider the excellent worth of the plan which you have been pleased to forward me, and by me to the Corresponding Committee of our Society, the stronger is the influence I feel in my heart to lend my aid to its circulation. . . . .

. . . . "I assure you in my name, and the name of the Corresponding Committee, that your plan for

the distribution of Bibles (say New Testaments) in France has our most unlimited approbation, that we entreat you above all things to put in execution this your most benevolent design, which, no doubt, will be a blessing to thousands of precious souls. Although it is not in our power at present to afford you any help, yet we may be at some future period otherwise situated. But be assured that the Lord, whose you are, and whom you serve, will make your path plain to you." . . . .

"I return you my thanks for your kind remembrance of me which you manifested in the letter to Professor Lavater. He recommended to us the same, together with the accompanying instructions; and you will also receive his answer. Do not take as a want of respect that it is so short. Mr. Lavater suffers just now inexpressibly much. His wounds are still open; a decaying hectic cough exhausts his last strength; and, without the mercy of Almighty God, and the thousandfold prayers put up for him, he would have long ago become dust, but is now still living; and, under a thousandfold agonies, labours for the many thousands unfortunate and plundered belonging to his dear mother country; and writes books for the benefit of Christianity. However, according to the appearance, and opinion of medical men, his end is very near. *His views of our crucified Lord Jesus Christ, and the thought that it was for our redemption He suffered*—THIS, he

writes, is his consolation. Your letter and your instruction I have translated into the German, and I intend to send copies thereof to some learned and right Christian ecclesiastics in Switzerland which have become known to me. Whether any one of them will feel himself induced to undertake this journey I cannot tell—this the Lord must effectuate; however, I should like to do what lies in my power. Difficult, absolutely difficult is such a journey as you propose. Difficult for *every* foreigner, with respect to politics as well as to religion. Simplicity in Christ, and the subtilest wariness is equally indispensable. But, as difficult as the affair appears to me, as little I do despair. Prayers, exertions, through the love of Christ, anxiety to save souls, patience and firmness, can do much. Privately, and without tumult and noise, it must, and I think might be best carried into execution. Let us stick to the design of circulating the New Testament in France. The Almighty will certainly open the way, and point out the means. With you herein, to think, to pray heartily (though conscious of his great imbecility), is ever ready, saluting you and all the Missionary Directory, Your, &c.,

"E. STEINKOPFF,

"*Secretary of the Society of Basle.*"

The short peace at length presented an unexpected opening for the prosecution of the plan, and in the

autumn of 1802, Mr. Hardcastle, with his friends, Dr. Waugh and the Rev. Matthew Wilks, were deputed to visit Paris, in company with Dr. Bogue. The Rev. Dr. Haweis, Rector of Aldwinkle, and one of Mr. Hardcastle's most ardent associates, was to have been of the deputation; and this would have realized Mr. Hardcastle's favourite plan of an Evangelical Alliance, combining Churchmen, Presbyterians, and other Dissenters in the missionary work. But an accident, which happened to Dr. Haweis, detained him at home, and his place was supplied by Mr. Wilks, one of the successors of Whitfield.

The following letters present a curious and interesting description of the country and metropolis of France, not then so familiar with the English as at the present time:—

TO MRS. HARDCASTLE.

"*Paris, October* 3, 1802.

"My dearest Wife,—Through the continued goodness of our Divine Protector we arrived at this great city last night, and I employ an early hour this day to inform you of our safety. I have hitherto seen nothing of Paris or its inhabitants, but the country through which we have travelled is very beautiful. The roads are far better than had been described, and nearly the whole of the way are planted on each side with a range of trees, which much embellish their appearance. . . . . The greater part of our

journey from Rouen to Paris was along the banks of the Seine, and presented us with scenery so extremely picturesque and beautiful, and which we enjoyed with so much advantage, on account of the fineness of the weather, that the eye was continually charmed with its appearance. The range of hills that rise near the banks of this river and which accompany its course for forty or fifty miles, rising sometimes in gradual ascent, and sometimes more abruptly to a considerable elevation, are in general cultivated and planted almost entirely with vines, which appear to be chiefly young, and are, doubtless, among the effects of the increased spirit of exertion which has evidently marked the period of the Revolution. . . . .

"A rapid progress through any country precludes much observation of its inhabitants or their manners. In many respects our own land evidently takes the lead of this. The mansions of wealthy and independent men, and the habitations of comfort and plenty, which are everywhere seen in the former, are seldom to be met with here. The carriages in which we travel are far less convenient than ours, and are indeed most miserable vehicles. The ludicrous appearance which we have made in some of them, and the grotesque figures of the postilions, with their enormous jackboots, would form an excellent caricature; but you must feel with me the pleasure which arises from the humanity of these postilions, who scarcely ever touch their horses, but

are content with animating them by the sound of their whips, which they crack incessantly.

"The French people in every town through which we have passed appear to be industriously employed; they are neat in their persons, and cheerful in their countenances, and their manners to us were obliging and polite. Wherever we stopped we distributed a considerable number of religious tracts in the French language, which were received with gratitude. At Rouen we called upon the Protestant minister, and from the account which we had heard of him we indulged the hope of finding a genuine, faithful servant of our Lord, but we were painfully disappointed. Many of the churches in that city are dilapidated, and the images in general, as well as the paintings, are removed; one of them which I entered is converted into a stable; another is the property of a coachmaker, and filled with old carriages of different descriptions and with rubbish. At the same time you perceive many most beautifully painted windows, and here and there a fine statue or grand altarpiece with partly demolished ornaments, and some tolerable paintings. It is indeed extremely affecting to contemplate the religious state of this country as far as I have seen it; the principle itself seems extinguished, yet it is possible that some previous hidden ones known to the Lord may be found amongst them! There is now an important providential call upon those who love His

name, His cause, and His honour, to exert themselves and endeavour to make His grace known amongst them." . . . .

TO HIS ELDEST DAUGHTER.

"*Paris, October* 9, 1802.

"My dear Nancy,—You will have heard from your dear Mother of our arrival here and the incidents of our journey. The Revolution, as we all know, has made a universal alteration in the state of things. Yesterday the chief Consul reviewed the military, and I was so fortunate as to be within a few yards of him. He is small in stature, but his countenance is thoughtful and placid. . . . The disposition of the people appears very obliging, and since I entered France I have not observed any persons quarrelling or fighting. . . . . Providence has greatly blessed their land with respect to its productions; their fruits are superior to ours and more abundant, and the wine that is used instead of beer is light and pleasant. Although we only pay two guineas and a half each per week for our accommodation and board, we have on the table at dinner probably a bottle of wine of Bordeaux to each person and afterwards claret and Burgundy, and sometimes champagne is also introduced. The season is considerably milder here than I ever remember it at this period in London, it is indeed with exercise inconveniently warm.

"Although I cannot enter into particulars with respect to our main object, yet I have great hopes that God has prospered our way, and that our visit to this land will eventually prove the occasion of extensive usefulness! Such, however, is the state of religion, that even in Paris it would be difficult to purchase a Bible in the French language—the Catholic Bibles being in Latin! This, however, will not long be the case, as we have determined immediately to print 5,000 Bibles, besides Testaments separately, and Mr. Bogue's essay. We are also looking out for a church, in order to form in the first instance an English congregation, with a view in six or twelve months to preach also in French. We have reason to expect that the Roman Catholics will purchase Bibles and Protestant books very generally throughout the Republic and its dependencies, and we shall establish a correspondence with the Protestants in different parts. There are about 300 of the Reformed ministers, but very few of them, we fear, possess any zeal for the cause. Zealous preachers of the Gospel are, above all things, wanted in this country, and to their ministry no doubt multitudes both of Protestants and Papists would flock. . . . .

"I hope to have the pleasure of meeting my dear family on Friday or Saturday, the 22nd or 23rd instant, and in the meantime I pray continually that Divine protection and every blessing from on high may surround them. My most affectionate love to

your dear Mother, and all the kind friends around you. "Your affectionate Father."

TO HIS SON.

"*Paris, October* 11, 1802.

"My dear Son,—Although every part of my time here is fully occupied, yet I am desirous of devoting a small portion of it for the purpose of writing a few lines to you. I have been here rather more than a week, and have embraced such opportunities as an attention to our more important object would allow to inspect some of those public buildings and collections of art which abound more in this city than any other in Europe; there is, however, none among them which attracts more attention than the Gallery of Paintings, and there is no doubt that this collection is unequalled. This Gallery is one-third of a mile in length, and contains the most excellent productions of the French, Flemish, Italian, and other schools; the two famous paintings of Raphael's, called the 'Descent from the Cross,' and 'The Transfiguration,' are here, and it is said, that half a million of sterling money has been refused for them. You may recollect that in our Blue room we have two engravings from these paintings. Paris is not so large a city as London, but I think it is rather more crowded. The houses are much more lofty, and the streets are much narrower and dirtier; as there are no footpaths it is more inconvenient walking,

and more dangerous from the carriages. Before the Revolution a considerable number of lives, it is said, were annually lost by the furious manner in which the carriages of the nobility were driven, and their contemptuous inattention to the common people on foot. But the Revolution has put an end to this oppression, and they have suffered the just retribution of Divine Providence. The splendid hotels and palaces in which they resided are now converted either into public offices, or are become the residences of merchants and tradesmen. The house in which our apartments are was the hotel or mansion of the Duke de Rochefoucault, who, though a patriot, and friend to liberty, was killed by his own tenants.

"The influence of religious principle in this country seems nearly extinguished. There are about thirty or forty thousand Protestants in Paris, but it does not appear that one thousand of them are accustomed to attend Divine worship. Indeed, the preacher, though a worthy and respectable man, does not seem to be acquainted with the leading doctrines of the Gospel which most interest the heart, and attract large auditories. Our object, as you perhaps know, is to awaken the attention of the people to this important subject; and we have great reason to hope, from the encouragement we have met with, the measures we are adopting, and the plans we have in contemplation, that an impulse will be given, which will produce, with the

Divine blessing, the most beneficial effects. The particulars, however, would not be proper to communicate till our return. It is evident that a considerable number of the Papists are tired of Popery, and seem prepared to receive a purer system of faith. The Holy Scriptures, which are the fountains of Divine knowledge, are not to be had here—at least, it is difficult to secure them. A friend of ours has, for several days past, been inquiring throughout Paris for Bibles, but he has not been able to buy them. It is, however, probable that some of the families may have them, though I fear but few. This important defect, we trust, will soon be remedied, and this become before long a land of Bibles.

"Your affectionate Father."

In the translation and circulation of Dr. Bogue's Essay, as an introduction to the Scriptures, the deputation succeeded "beyond their expectations"; and there is every reason to believe that this work, which was read by Napoleon at St. Helena,* proved eminently useful in arresting the progress of infidelity, and preparing the way for the diffusion of the Scriptures.

* Dr. Bogue's Essay was sent to the Emperor Napoleon at St. Helena, by the Hon. Lady Grey, when her husband, Sir George Grey was Commissioner of the Dockyard at Portsmouth. The copy of the Essay was, after Napoleon's death, returned to Dr. Bogue, with some marginal notes in the Emperor's handwriting.

Other prospects of brilliant promise were almost entirely frustrated by the renewal of hostilities, and, in particular, the hopes of the deputation in regard to the circulation of Bibles were much blighted. But they made known the necessities of France, and assuredly helped to stimulate future exertions. "In Paris," says Mr. Hardcastle, "it required a search among the booksellers of four days, to find a single Bible;" and he adds, "We fear this is also the awful situation of the greater part of France, and other countries formerly connected with the See of Rome." But he adds,—"God has been pleased to render the visit of the deputation the occasion of exciting already a very considerable impulse in the minds of many in favour of genuine Christianity. The objects of the deputation, and the disinterested philanthropy to which their mission was attributed, produced a powerful effect, and awakened a train of ideas which were entirely new, or had long lain dormant in their minds."

Of the pleasure with which the opening prospect of usefulness in France was hailed by all Christians, we may form some idea from the following letter of Mr. Simeon, of Cambridge, addressed to Mr. Hardcastle, soon after his return from Paris:—

"*King's College, Nov.* 5, 1802.

"My very dear Sir,—Accept my most grateful acknowledgments for sending me these glad tidings.

My heart was so overjoyed with the perusal of them, that, before I had read one-third of the account, I could not endure to enjoy the feast alone, or to defer for one moment the gratification which it would afford to my dear friends, Mr. Mitchell and Mr. Lloyd. I therefore ran instantly to their rooms, and, having got them together, read them your narrative: and oftentimes my heart was so overwhelmed with joy, that I could with great difficulty proceed. I need not say that they united with me in most unfeigned gratitude to God, for opening such a door of usefulness, and in an ardent desire that your Society may be directed and prospered in all their labours of love.

"Having first bowed my knees before the God and Father of our Lord Jesus Christ, to implore a blessing on your undertakings, and on all engaged in them, I sit down to thank you for this expression of your love in sending me the account, and to request that you will receive, on behalf of the Society, the enclosed testimony of my cordial co-operation.

"In less than three hours I hope to be reading the account to Mr. Thomason, who will doubtless feel his obligation to you (as Mr. Mitchell does) for remembering him also.

"If I should live to the time of your Meeting, I think I shall endeavour to be present at it, in which case I shall surely reserve a day for visiting one who is exceeding dear to me for his Master's sake, and in

writing to whom I can with great sincerity sign myself as I now do,

"His most affectionate friend and brother in the Gospel, "C. SIMEON.

"*To Joseph Hardcastle, Esq.*"

But if Christians like Mr. Simeon rejoiced in the prospect of the revival of Christianity in France, the scheme was regarded with no little apprehension by the abettors of Infidelity and Popery in Paris. An article from the well-known "Journal des Débats," shows with what prejudiced hostility the deputation had to contend. The article is headed "Missionary Society Established in England," and is thus noticed in the "Evangelical Magazine:"—

"MISSIONARY SOCIETY AS REPRESENTED IN FRANCE.

"The following article is one of the most curious that we ever presented to our readers. It is well known that a few years ago the Missionary Society was stigmatized, in a certain virulent publication, as hostile to the Government of this country; but a charge of a very different nature is now brought forward in a paper called 'Le Journal des Débats,' published in Paris, the sagacious writer of which pretends to have discovered, that the Society is nothing more than a political engine, employed by the British Ministry to strengthen their interests in the various countries to which the missionaries are sent."

"*Société des Missions, établié en Angleterre.*

"The English, always ready to take advantage of our misfortunes, and our mistakes, have occupied themselves for some time past in organizing Missions for their immense possessions in Asia, Africa, and America. No one can doubt that this is entirely a political speculation, and that their sole design is to attach to them more firmly, by means of their missionaries, the new nations which they reduce every day under their dominion. They know full well every Christian they make in those distant countries will be an Englishman the more, and an enemy the less. . . . . They have not forgotten the services which the French missionaries in China rendered to Lord Macartney, in his embassy to Pekin, and the gratitude he testified to them in the account of his journey. They know all that the French missionaries have done for the honour and benefit of their country; the discoveries, both in astronomy and geography, for which we are indebted to them. They know that in proselytizing to Christianity the savages of America our missionaries have cleared the shores which have proved nurseries for our commerce; and that, in fine, if we have conquered our colonies by our arms, we have attached them to us by our religion. We cannot doubt that it is on these political considerations the English have formed the design to have missionaries also.

"According to a journal printed at Lausanne, entitled

'The Voice of Religion to the Nineteenth Century,' it appears there are in England two Societies for the propagation of the faith. The one English, the other composed of English and Scotch Presbyterians, Episcopalians, Methodists, Puritans, &c. There is also another, formed on the same plan and with the same object at Edinburgh. There is also one in England, principally occupied in Greenland; and another which has distributed about 800,000 religious tracts, and attempted to make proselytes of the French prisoners, among whom they have distributed many tracts, &c.

"Before the Treaty of Amiens, they had concerted the project of having some confidential persons in France for the same object; and when the Treaty was concluded, they sent over three ministers and one merchant, charged to second these views. On their return these four missionaries presented to the Society a report of their journey, which is printed, and which led to the adoption of the following measures. [Here follow the Resolutions of the Society, and a general account of the different Missions to Otaheite, Africa, America, Ceylon, &c.]

"These details fully prove that England is at last occupied with an object to which she has hitherto appeared indifferent; and one cannot but ask her, How is it this spirit of religious proselytism has reached her so late? We are far from thinking that these Propaganda of London and Edinburgh will ever equal that of

Rome. We think the Episcopalians too lordly ever to take up the trade of our poor Franciscan friars. The Methodists are too dry, and too much lack that unction of piety so necessary to success in persuasion, ever to work great marvels in this way; and in the doctrine of Puritans and Presbyterians there is too much philosophical alloy for them ever to manifest a very strong desire to water with their sweat or their blood the land of either south or north.* But, whatever we may think of this information, or of their success, it is easy for any one who knows the dominant spirit of our English rivals to see that in all this they only second the English Ministry, and that this new Missionary Society is not formed so much for the extension of the kingdom of Christ, as for extending the empire of the British Leopard, who hereby only seeks to unite all his moral and physical powers, the better to hold in his grasp all his distant conquests." †

This article displays the ignorance of the French journalist, but it also discloses his fears; while the fact

* It is evident the writer was entirely ignorant of the various denominations of this country. By the Methodists he means the Quakers, whom he calls Methodists from their precision in method; and he falsely supposes that the Puritans, or Dissenters, are all Socinian Presbyterians, or disciples of Dr. Priestly.

† "Evangelical Magazine," April, 1804.

that Dr. Bogue and Dr. Waugh were obliged to ask permission of the Government to preach, exhibits the intoleranee that still survived the downfall of the Reign of Terror. Fouehé, the head of the poliee, granted this permission, and, in the true style of Freneh politeness, offered Dr. Bogue a guard of honour to attend him to the pulpit. All reekless as he was as to the truths of Christianity, the crafty head of the Freneh poliee had doubtless learned the praetical danger to soeiety of dissolving the bonds of religion. Like M. de Villêle, at a later period, he was probably disposed to think that, in the corrupt state of France, "any *ism* was better than Deism."

Of the awful state of religious destitution in Paris at that period convineing proof has appeared in the facts already mentioned. The suppression of Revolutionary violenee could not restore the faith whose banishment had brought on the Revolution, and the disgust oeeasioned by the worship of the Goddess of Reason had not restored that morality which had long been a stranger to Paris.

Among Mr. Hardcastle's papers, there is a letter addressed to a Bank Direetor—a man of enlarged benevolenee of disposition, but zealously attaehed to what are termed High Church prineiples, and who consequently regarded with mingled feelings of approbation and distrust religious efforts not strietly under the guidance of the recognised authorities of the Establish-

ment. Mr. Hardcastle's communication to a gentleman of this description could hardly fail to be interesting, and, is still more so, as it illustrates his views of politics in connexion with religious objects. It was written in the year 1802, and subsequently appeared in the "Anti-Jacobin Review," where some garbled extracts relative to the South Sea Mission had been in the first instance inserted by a third party, who thus rendered the publication of the entire communication an imperative act of justice :—

"*Hatcham House, Dec.* 7, 1802.

". . . . I avail myself with pleasure of this occasion to give you an outline of the nature and objects of the Missionary Society, from which the deputation to France proceeded, because I am persuaded that you take a just interest in whatever is likely to have an important influence on the moral state of the world, and also because both the design and the measures of this Institution have, like many others, been misunderstood, and, therefore, misrepresented.

"The Society was formed about seven years since by a considerable number of serious individuals, consisting partly of clergymen connected with the Establishment, Dissenting ministers of various denominations, and laymen in both communions, who, feeling themselves the inestimable value of the principles of the Christian

religion, and deploring the calamitous state of the heathen, whether civilized or otherwise, who are destitute of the light of Christianity, consented to lay aside, or rather keep out of sight, on this occasion, the distinctive principles of their respective sects, and unite in one body to promote, throughout the world, the great interests and principles of the religion of Christ in which they are all agreed. This, therefore, is the sole object of the Missionary Society—to diffuse the pure principles of Divine revelation, with a more especial reference to the uncivilized heathen, but comprehending also those nations who enjoy the advantages of social institutions and of literature, but who are deprived of the superior light of Evangelical truth. The importance and benevolence of the Institution excited a very general attention, and induced a very liberal support from religious individuals in every part of the kingdom, and from several parts also of the Continent. This general interest continues, and even increases. At our Annual Meetings, which are holden in the month of May, several hundred ministers are present, and an immense concourse of private Christians; four discourses are delivered in the churches and chapels of the metropolis; these are published, together with the Report of the proceedings of the Directors, the list of subscribers, and the receipts and expenditure of the funds of the Society. The two principal measures of the Directors, in pursuance of this one great object, have been the

Missions to the South Seas,* and to the interior of Africa by the Cape of Good Hope. . . . .

"We have young men at present under education, with a view to send some to the continent of Asia, and others to the island of Ceylon. At the latter place there are supposed to be 100,000 persons who bear the Christian name, but are without religious instruction.

"Having given this outline of the two principal measures of our Society, I think you will feel an interest in the statement which I proceed now to offer in respect to its collateral influence, because this has been very extensive and important. I think it may be with propriety asserted, that the Missionary Institution has been the instrument and occasion by which Divine Providence has excited a beneficial impulse throughout a great portion of the Christian world.

"The report of the formation, object, and proceedings of our Society has excited in Europe, and America especially, a livelier concern for the promotion of Christianity than has been before experienced. In Holland, a Missionary Society has been formed, from whence

* It may be mentioned as a proof of Mr. Hardcastle's judgment, that, when it was proposed as a means of assisting the South Sea Mission to colonize Otaheite, he wrote a paper containing the most convincing arguments against such a project being undertaken in connexion with a religious mission, and at the same time expressed a strong opinion as to the unfitness of Tahiti for colonizing. It seems highly probable that this will be experimentally proved by the French Government.

several missionaries have been already sent out, and there are five more on the point of departure to the heathen. In East Friesland there is another; in Berlin there is a seminary for the education of missionaries, from which several Societies are supplied; in Denmark, Sweden, and several parts of Germany, Associations for promoting true Christianity are formed, and are in correspondence with us. Roused by our example, the Americans have founded five Missionary Societies in different parts of the United States, and have already sent out a number of zealous men among the Indian tribes, who are instructing them in the useful pursuits of civilized society, and the higher principles of Divine revelation. . . . .

"I might enumerate a variety of other effects which have flowed from our Institution, both in our own country, and on the Continent, but I shall only mention two, which appear to me of transcendent importance. The first is the Religious Tract Society. This was founded a few years since by the members of the Missionary Society principally, and at one of their Meetings. Its object is the dissemination of the principles and duties of the Christian religion, by means of the distribution of small tracts on these subjects, among the poor especially, who are not able to purchase treatises thereon. Half a million of these are distributed annually, and we have various and well authenticated accounts of their usefulness. Christian

Societies and individuals in Germany, and other parts of the Continent, are in this measure following us also, and, as a counteraction to the poison of infidelity, which has pervaded almost the whole of Europe, are circulating, in these small tracts, the great doctrines and duties of the Christian faith. If it would afford you any satisfaction to look at our publications, I will with pleasure furnish you with one of each; at present I shall only send with this, one or two tracts which appear to me to be important.

"The other effects to which I referred as a stream from the missionary fountain, is what is generally called Village preaching, the occasion whereof was this. Both the friends and the enemies of the Society remarked, that as we discovered so much zeal for the conversion of the heathen abroad, it was equally our duty to administer instruction to those at home, since it was very manifest that in many towns, villages, and hamlets, the poorer part, especially, of the inhabitants were as ignorant of the Christian religion as the natives of Otaheite, or of Africa, and exhibited the deplorable effects thereof in the profligacy of their lives, their disorderly conduct, and their neglected and perishing families. These considerations stimulated the zeal of a great number of the ministers of Christ, to visit the contiguous villages in their respective circles, and to form Associations for preaching the Gospel among them; but as this field of Christian benevolence was

far too extended for ministers alone fully to occupy, they have been assisted by well instructed laymen, who have read to the poor ignorant people such approved sermons as were adapted to convey to them the knowledge of the great principles of Divine revelation. Very extensive and highly beneficial effects have resulted from these exertions—the religious principle, with all its happy influences, has been greatly diffused—and various Societies of Christians have thus been raised in different parts of the kingdom, who in their turn are active in forming Sunday-schools, instructing the children of the poor, and contributing in various ways to raise and improve the standard of public morals, and thus promote the social interests, prosperity, and tranquillity of the country.

"It has, however, been feared, and even asserted, by some in eminent stations, that under these measures of ostensible benevolence were concealed motives and plans of a seditious tendency, and hostile to the interests of Government. The active zeal of good men to promote the cause of religion in the world, has had this prejudice to encounter in every age; and it is to be deplored that it has generally prevailed with most force in those persons who, being themselves connected with the sacred profession, ought rather to rejoice in the increase of the interests of Christianity, and take the lead in all active measures to promote it. This calumny, with respect to our Society and its collateral

branches, is dying away, and it is therefore only necessary for me to bear my testimony to two facts. The first is, that I have been a Director of the Missionary Society from its commencement, and have constantly attended its Meetings, and I have never once heard a political subject introduced, and I believe no Society in the world is less acquainted with the political principles of any of its members than ours. The second is, that the direct tendency of all our proceedings, both in the distribution of tracts, in village preachings, and in Sunday-schools, is to call off the attention of the lower orders of the people from political subjects; and this effect has been produced in a very remarkable and extensive degree, by giving the public mind a new object which occupies their attention. When the anxieties of a poor man are directed towards his future and everlasting concerns, he ceases to be a politician, he forsakes the public-house, and his mind receives a new bias; and should it happen that any one of the teachers should ever so far forget his duty, as to introduce political subjects, he would immediately be dismissed by the Society with which he is connected, and I am well persuaded that one cause of the tranquillity of the poor, which distinguishes the present day from those scenes of disorder and principles of disorganization which prevailed years ago, is to be traced to the cause to which I have referred, whereby their minds

become occupied with other subjects, and their anxieties employed in a new direction.

"This rapid sketch of our Society, its object, measures, and effects, will probably entertain your reflections in a leisure hour, and I have therefore satisfaction in communicating it. We are proceeding in our work with the growing conviction that the diffusion of the pure principles of Christianity increases in the same proportion the happiness and the usefulness of our fellow-creatures,—it makes good husbands, fathers, and masters, good children and servants, good magistrates and subjects; and whenever these principles become universal, this disordered world will exhibit a scene of peace and harmony unknown before. We therefore proceed with our object in view, regretting that it should be the subject of calumny and reproach, and willing always to give an explanation to those who seek it. In the mean time we are consoled by the consciousness of the rectitude of our motives, the usefulness of our exertions, and the hope of His approbation, from whose lips we shall shortly receive our unalterable destiny.

"I am, with much respect,

"Your faithful and obedient servant,

"Joseph Hardcastle."

READY TO EVERY GOOD WORK.—TITUS III. 1.

"It appears to be an axiom in the affairs of the Church, that no great event is accomplished tending to the advancement of the kingdom of the Redeemer among men before it has become generally the subject of the fervent prayers of His people. God thus honours His people by making their prayers the harbingers of the accomplishment of His promise."—*Address to Christians of every Denomination on the Subject of the Jews.*

CHAPTER VII.

Christian Philanthropy.

IT was one of the original characteristics of the London Missionary Society, that it not only constituted an Evangelical alliance of all true Christians, but proposed for its object the evangelization of the whole world. It did not merely contemplate missions to the heathen, but expressly embraced within its sphere "Jews, Turks, Infidels, and Heretics." To send the Gospel to the benighted idolaters of the South Seas and Africa were amongst its earliest efforts. But one of its rules was framed with a view to Continental missions to the dark places in Christendom, whilst apostate Israel, beloved for the fathers' sake, was not overlooked.

Mr. Hardcastle was one of those who felt that the "fulness of the Gentiles" was intimately connected with the restoration of the Jews. So far back as 1796 their spiritual condition was made a prominent object of the London Missionary Society, and a regular series of

lectures for their instruction was afterwards delivered in Bury-street. "An Address from the Directors of the Missionary Society to Christians of every Denomination on the Subject of the Jews" was also written, and circulated by Mr. Hardcastle; and in a letter to the Rev. Mr. Ewing, of Glasgow (Dec. 23, 1805), he observes: "As we cannot induce the upper classes of the Jews to attend on public services, it is desirable to attempt to reach them through the press." He therefore, in the name of the Society, requested Mr. Ewing to "prepare a series of arguments in vindication of Christianity as the consummation and perfection of their own dispensation;" and he adds, "I have been desired to forward the plan of subjects suggested by two of our friends,—Mr. Bogue and Mr. Alers,—and also a preliminary address for your inspection."

The calm spirit and hallowed fervour which distinguished Mr. Hardcastle's writings is to be traced in this "Address," from which the following passages are extracted:—

"The object is not chimerical—the very design is derived from an authority which will fully justify the attempt, however unsuccessful present endeavours may prove. The decree of the Most High is gone forth; it is the basis of hope and confidence; but it is His *command*, not His secret counsel, which is relied upon as a defence against the charge of temerity. The times

and seasons of accomplishing His purposes the Father hath reserved in His own hand; but it can never be *unseasonable* to attempt to perform duties which His Word enjoins, nor presumptuous to hope for results which are the subjects of promise as well as of prophecy. The operations of Providence are rapidly unfolding the volume of prediction; and what Christian who is in the least degree observant of the 'signs of the times' in which he lives has not his mind raised to expectations which it would be thought visionary to express? The barriers opposed to the progress of the Gospel by Jewish, Pagan, Mohammedan, and Popish enmity are visibly shaken, and tottering to the ground; and there is just reason to believe that the angel commissioned to carry it to 'every nation, and kindred, and tongue, and people that dwell on the earth' is hastening his flight. While, therefore, the authority and operations of the 'King of Saints' excite His subjects to zealous activity, let every diffident suggestion which would slacken these endeavours be discarded from their breasts. Let them labour in a humble dependence on His assistance, remembering that 'Blessed is he that believeth, for there shall be a performance of those things which are spoken from the Lord.' In the 'great day,' it will be found an honour far excelling all earthly distinctions, to have contributed the smallest mite of willing service in such a cause. . . . .

"With the utmost earnestness and sincerity do the Directors therefore entreat the assistance, and, as far as possible, the co-operation of the united body of Christians in Great Britain in the promotion of the important work in which they are engaged. To ask it will, they hope, be to obtain it; for their expectations would be faint indeed, if they thought that arguments were necessary to add to the weight of the simple request. The considerations which enforce upon the disciples of Jesus the duty of seeking for the conversion of their fellow-men, must immediately present themselves to every mind; to these will succeed, with importunate urgency, those which give the Jews a claim to Christian sympathy, above any race of men which inhabit the globe. God forbid that Christians should longer trifle with such obligations! It is difficult to conceive how the indifference with which the moral and religious condition of the Jews is regarded, can for so many ages have maintained itself in hearts in which the true love of God hath dwelt! Anxious to secure to themselves the blessings of faith, how can they have so supinely witnessed the infidelity of the descendants of faithful Abraham? Were they unacquainted with its existence? That was impossible; for it was daily before their eyes. Were they ignorant of its consequences? That could not be; for while they anxiously read the words of the Saviour, 'He that believeth, and is baptized, shall be saved,' they found coupled with it, 'He that believeth

not, shall be damned.' May this astonishing paradox be from henceforth banished from the renewed hearts of men! Culpable, however, as past generations doubtless were, we cannot now tread in their steps with so small a degree of guilt. Since their days, the obligations to universal benevolence, in communicating the knowledge of the Gospel to those who are ignorant of it, have been more generally felt and acknowledged. Emotions of pity are not now considered as a sufficient tribute to the royal law of Christian charity; nor prayers, without correspondent exertions, a satisfactory proof of zeal for the extension of the Redeemer's kingdom. Negroes have participated in the anxiety of the friends of humanity, to extend to the oppressed the benefits of civil liberty; and untutored heathens have received the invaluable blessing of the Gospel from the exertions of evangelical benevolence. In such times the cause of the neglected Jews cannot be pleaded in vain. . . . .

"The union of Christians, in the prosecution of the design, would likewise give additional weight to the natural efficacy of their measures. The Jews are not strangers to the discordances which subsist among Christians; and they have made use of them as a shelter for their prejudices against the Gospel. That Christians should, therefore, by a common consent, join in recommending to their regard the blessings of the Gospel, must appear to them a proof of the sin-

cerity, as it is hoped that the prudence and affection with which it is done, will convince them of the benevolence of their intentions. How much depends upon the manner in which the design is carried into execution must be apparent to every one. That the genuine spirit of Christianity should shine with a bright lustre, in the conduct of those who are ostensibly its advocates and propagators, will with justice be required; and no zeal or activity whatever can compensate for the absence of its mild and benignant graces.

"It must be evident, that the extent to which the Directors carry their endeavours, will be determined by the degree of support afforded by their Christian brethren. Their own views and desires embrace a field of wide extent; but their actual exertions must be restricted by their means of supporting them. At present, they can occupy only a small space: it is the object of this Address to widen the sphere of activity, and to extend it throughout the United Kingdom. But this still falls short of their desires. It is the commencement of a work which may ultimately embrace the race of Abraham, wherever dispersed, at which they aim, and to which they wish to stimulate their Christian brethren in the British islands. Whenever, therefore, the providence of God may furnish the Directors with genuine converts from among the Jews, endowed with suitable grace and talents, it is their intention to give them such an education as may fit

them to become, not merely preachers to their brethren in Great Britain, but missionaries to their nation in foreign countries. . . . .

"That a close connexion subsists between the fulness of the Gentiles and the conversion of the Jews, the Scriptures warrant us to believe. Even the opinion that the latter event will precede the former, and that believing Jews will become the chief instruments of introducing the heathen nations to the faith of the Gospel, is not destitute of probability. Whatever truth may be in the supposition, this can hardly be doubted, that they will be well calculated for such an employment, by intimate intercourse with almost all the nations on the earth; by knowledge of their languages, and of the advantages or disadvantages afforded by their manners and opinions; and by the zeal and assiduity with which they prosecute any favourite object. . . . .

"Whether, therefore, the Mission to the Jews be considered in reference to their conversion as men,—to their ancient relation to God, as his people,—to their present unhappy circumstances, as under the awful tokens of his displeasure,—or to their predicted restoration to their lost privileges, nothing can surpass, nay, equal it in importance, desirableness, and obligation. It eminently possesses every requisite to call forth and employ the best energies of holy zeal. They who now sow may not, it is true, reap the wished-for fruit; but,

in the harvest, are the labours of him who prepared the soil, and cast in the seed, considered void of honour? . . . . The Directors do not themselves rely, nor do they invite their brethren to depend for success, on the natural efficacy of the means they employ. That faith and hope which encourage them to expect, in any degree, the accomplishment of their desires, rest upon the promises of Him, with whom is the residue of the Spirit, by whose power they are to be fulfilled. Will not He, then, give His Holy Spirit for this purpose to those that ask it? For this blessing, Christian Brethren, let our ardent supplications unceasingly ascend to the throne of grace. Let it become, universally, our heart's desire and prayer to God for Israel that they may be saved. Uniting thus our prayers with our labours, we may confidently leave the result in the hands of the glorified King of saints. He reigns, far above all principalities and powers, in the kingdom of glory: He reigns, directing, with unerring wisdom, the affairs of men, to the advancement of His kingdom of grace; and he shall reign until every knee shall bow to Him, and every tongue confess, among Jews and Gentiles, His dominion and authority, to the glory of God the Father. Soon may it be so. Amen and Amen!"

Subsequently a distinct Society was formed for promoting Christianity amongst the Jews. It was at first an offshoot from the Missionary Society. Among the

Vice-Presidents of the new Society was Mr. Wilberforce; and, in a letter he addressed to Mr. Hardcastle, Feb. 26, 1810, he writes,—"You kindly told me that my lending my little aid to the new Society would not create any misconception of my motives or feelings in the minds of the leading men in the Missionary Society as if I were taking a side." He adds that his apprehensions on this subject had been renewed by a publication of a converted Jew, with which he had been much vexed, and he wishes "to confer" with Mr. Hardcastle, "confidentially on the subject." He continues, "I always told Mr. Frey that I thought that the Missionary Society had treated him with great kindness, and I deeply regret that any feud or discord should break out amongst those who, as messengers of the Prince of Peace and Love to others, ought to cherish and manifest a double measure of those blessed affections in their own temper and conduct. Indeed, I feel this so strongly that, partly from a fear of appearing to mix myself at all in the dissensions, and partly from the great respect I feel for the chief men in the Missionary Society, I have a strong inclination to retract the assurances I gave that my name might appear as Vice-President, unless you can now confirm the assurance you formerly gave me, that there will be no fear of my motives and feelings being misunderstood. . . . . Let me beg the favour of a few lines addressed to me in New Palace-yard. I regret that I have been

forced to scribble as fast as I could lay pen to paper; but you will, as usual, excuse the defects of my letter, and believe me, with cordial esteem and regard,

"My dear Sir, yours very sincerely,

"W. WILBERFORCE."

The Society did not long survive in the original form, which was intended to embrace all denominations of Christians; but the work did not fall to the ground, for the cause of the Jews was taken up and prosecuted by that Institution, which numbered Mr. Wilberforce and Mr. Simeon amongst its founders, and is now presided over by the Earl of Shaftesbury.

In a memoir of Mr. Hardcastle it would have been improper to have passed over in silence a subject in which he was so deeply interested as the spiritual instruction of the Jews. It is true that much visible fruit was not produced in his time; but whether out of deference to his eminence as a merchant, or as a tribute to their estimate of the purity of his motives, or from these causes combined, the heads of the Israelites in London seem to have acknowledged the benevolence of his intentions. On one occasion, at least, they sought an interview with him, although nothing remarkable followed, yet as the fact is interesting their note is subjoined:—

"*Vestry Chambers, Duke's-place, Jan.* 5, 1807.

"The President, Vice-President, and Treasurers of the

Great Synagogue would feel obliged if Mr. Hardcastle would appoint a time for an interview, they much wishing to have a conversation with him.

"*Joseph Hardcastle, Esq., Old Swan.*"

Mr. Hardcastle's interest in foreign objects by no means drew away his attention from home.

He warmly co-operated with the Rev. Rowland Hill, the Rev. Matthew Wilks, the Rev. George Collison, and other good men, in originating the Village Itinerancy Society. The Hibernian Society also met beneath his roof, and was uniformly an object of interest to him. He acted as Treasurer in London for the Scottish Missionary Society, and was connected with most of the Societies of his time, the constitution of which was not restricted to one particular denomination.

The Religious Tract Society was founded in 1799. It was at a Meeting of its Committee, at Mr. Hardcastle's counting-house, held on the 7th of December, 1802 (being the day on which he completed his 50th year), that the idea of the Bible Society was formally entertained. Several individuals have been named as having made the suggestion. It is now, however, generally admitted, that the real originator was the Rev. T. Charles, of Bala; but the idea seems to have been simultaneously presented to the minds of many Christians, and the proceedings, as well as the Report

of the Paris deputation, a few weeks before, appears to have been its practical commencement. The following extract announces the first public Meeting of the British and Foreign Bible Society :—

TO MISS HARDCASTLE.

"*London, March* 13, 1804.

". . . . I have the pleasure to tell you of the formation of a new Institution, the object of which is to promote the more general circulation of the Scriptures, both in Great Britain and in foreign countries. It has for some time been the subject of attention in the Committee of the Tract Society, and by means of circular letters a numerous Meeting was held on Wednesday at the London Tavern, which was remarkably harmonious and impressive,—a Committee of thirty-six persons was formed, consisting of individuals connected with almost every religious denomination, and about 700*l.* were immediately subscribed.

"This Institution seems likely to meet with extensive support, and to be the occasion of bringing into closer connexion those good men of different parties who have been too long dissociated. This may be considered as another stream which has flowed from the missionary fountain, as it is entirely owing to the Committee of the Tract Society, which sprung out of it. . . . .

"Your affectionate Father."

This letter was addressed to his eldest daughter, afterwards the wife of the Rev. Dr. Henry Foster Burder. Her ardent sympathies were, very early in life, with the people of the Lord; and every good or great work in which her father was engaged, became to her a source of continued happy interest.

In reference to the Committee Meetings, which were held under Mr. Hardcastle's roof, hard by the site of the new London Bridge, Mr. Townsend writes :—

"I scarcely ever pass over London Bridge without glancing my eye towards those highly-favoured rooms appertaining to our departed friend's counting-house at Old Swan Stairs, and feeling a glow of pleasure at the recollection, that there the London Missionary Society, the Religious Tract Society, the Hibernian Society, &c., formed their plans of Christian benevolence, on which Divine Providence has so signally smiled. This pleasure is greatly heightened, when I also recollect that in those favoured rooms was brought forth that gigantic agent of moral and spiritual good, the British and Foreign Bible Society. These rooms, in my judgment, are second to none but that in which the disciples met after their Master's ascension, and from whence they went forth to enlighten and to bless a dark and guilty world."

It was his character for widely extended benevolence,

and the influence of his name, that led the Committee, formed in 1805, for raising by public contribution a fund for the relief of the distress in Germany, to desire that Mr. Hardcastle, in conjunction with Mr Reyner, would act as their Treasurer. For this charitable object a large sum was raised, and the distribution of it in those parts of Germany which had suffered most from the ravages of war, in the campaign of Jena and Auerstadt, tended materially to relieve the most urgent necessities of the population, and to strengthen their attachment to their British allies.

The following characteristic letters from Mr. Simeon are possessed of some curious interest in reference to this subscription :—

TO J. HARDCASTLE, ESQ.

"Are you not shocked with the blasphemy that is contained in the French Minister's *exposé?* How different the efforts that are now using in this kingdom! In printing our gazettes to circulate through the navy, instead of giving all the glory to men, we labour to give all the glory to God, and to bring all Europe to see and acknowledge Him. I am sorry that the subscriptions for this excellent purpose have not answered the expectations of those who set them on foot. They, in the first instance, would take no more than a guinea of any one, under the idea that the numbers would supply all that was wanted. But this

not being the case I am exerting myself among the University (by Mr. Wilberforce's desire) to raise subscriptions. It would be grievous if, after all the efforts that have been made, the plan were frustrated for want of a little money. As to the mere circumstance of making known the victories, I do not attach any great importance to it; but the directing the eyes of all Europe to that adorable Being as the Source and Author of our success is highly proper, and likely to produce a very considerable effect.

"Who preaches for you at last (for the Missionary Society)? But I suppose your next Magazine will inform me.

"You will rejoice to hear that there is another pious minister (besides Mr. Henry Martyn and Mr. Corrie) likely to carry the glad tidings to India in the Company's service. . . . .

"Give my very affectionate respects to Mrs. and Miss Hardcastle, and believe me, dear Sir,

"Your most sincere, though most unworthy friend,

"C. SIMEON.

"*King's College, Cambridge, March* 21, 1806.

"P.S.—What a treasure have you parted with. I greatly regret that your horse did not suit you. But you have contributed largely to Mr. T.'s comfort."

TO JOSEPH HARDCASTLE, ESQ.

"MY DEAREST FRIEND,—I have read not two pages

of the third report (the two former I had read before), and my heart is quite sickened with the miseries of my fellow-creatures. I entreat you to lay down twenty guineas for me as my third donation. I hope to see you soon, and then will repay you.

"Believe me, dear Sir,

"Most affectionately yours,

"C. SIMEON.

"*King's College, Cambridge, April* 26, 1806.

"P.S.—In several instances you have given the amount of florins, kreutzers, &c., &c., in English money. If all feel as I do, you will gratify them exceedingly by doing the same in all instances. It is exceedingly wanted in page 14. My charity would freeze, while I was calculating this sum. If ninety-eight florins give 9*l.* 5*s.* 0*d.*, what does 66,793 florins give?

"P.S.—I have finished the report, and beg you to lay down fifty guineas for me instead of twenty. I come to town on Monday the 5th inst, and stay above a fortnight. If there were any opportunity of having more of those letters read to me I should gladly embrace it.

"I am grieved to see that our nobles put not their hand to the work. Methinks a little retrenchment from their grand feasts would not be unseasonable if applied to the relief of such sufferings. If they believed that it was more blessed to give than to receive, they

might have pretty strong comments on the text by reading these extracts.

"I have felt strongly tempted to let my first sum stand, lest I should appear ostentatious; but I feel that years may elapse, yea, my whole life be gone, before I have such another opportunity to benefit my fellow-creatures, and as long as it does not exceed what the occasion calls for, I am willing that people should judge of it as they please. Perhaps it may please God to put some to shame, and to make them consider a little more fully the mercies and comforts which they enjoy. If it have this effect on some, I will cheerfully bear blame from others. I know I may avoid the blame by sending it anonymous; but, on such an occasion as this, it would wholly destroy the benefit of one's example. In general one's right hand should not know what one's left hand does, but on some occasions it is right to let one's light shine for the good of others. And if I may but provoke the zeal of some who appear lukewarm I shall have a rich reward. 'Tis a joyful thought that, by means of these collections, thousands of thanksgivings will be offered to our God.

"Having my feelings so wholly engrossed with this subject, I forgot to say that I have had much pleasure in the company of Miss Hardcastle and Miss Buck this week. I came from Lynn *on purpose* to see them, fearing lest they should run away (as they

eventually did) on Tuesday last. I was engaged to stay at Lynn on the Sabbath; and a gentleman engaged to proceed from Lynn to supply my place; but, conceiving that their stay at Shelford might be irreversibly fixed, and knowing that I could not hope to get more than a mere glimpse of them on Tuesday morning, I begged my friend Mr. Edwards to excuse me. I was richly repaid for my pains.

"You will see the contents of this letter, but it seems that war is kindling afresh, and that my efforts will be in vain; I, THEREFORE, *cancel this order*. If, however, *you* think it desirable that I should persist in my original intention, *persist and execute it*. I have opened my letter to express this sentiment."

At the final close of the war in 1814, when Germany presented still more fearful traces of that terrible contest which terminated with the battle of Leipsic, another generous effort was made on the part of England to send relief to the suffering Germans, and Mr. Hardcastle was again invited to undertake the office which he had so ably filled on the former occasion. The follow- is a copy of the letter addressed to him on the part of the German Relief Committee, by the late Dr. Steinkopff, of the German chapel in the Savoy:—

TO JOSEPH HARDCASTLE, ESQ.

"*Savoy-square, Strand, Jan.* 15, 1814.

"MY RESPECTED AND DEAR SIR,—At a numerous

Meeting of the Committee for relieving the distresses of the people in Germany and other parts of the Continent, it was *unanimously* resolved to request the favour of you again to accept the office of Treasurer, which, in union with Mr. Reyner, you filled during the former exertions of the Committee, with so much benefit to the Institution. Permit me to add, that your name is well known and highly respected in various parts of the Continent, and that a blessing from God will rest upon yourself and your dear family, for the kind interest you have taken in promoting the temporal and everlasting welfare of so many thousands of your fellow-creatures.

"I am, with the most unfeigned respect, Sir, your very humble servant and friend,

"STEINKOPFF."

Mr. Hardcastle did not, however, again accept the office, but urged the substitution of Mr. Henry Thornton, who was consequently prevailed on to act as treasurer to a subscription, of which the princely amount was perhaps better calculated to exalt the character of Great Britain in the eyes of Europe than all the splendour of her naval and military triumphs.

The following letter from Dr. Bogue shows how a regard for the spiritual welfare of the Germans was mingled with the charity which sought to relieve their temporal wants:—

TO JOSEPH HARDCASTLE, ESQ.

"*Gosport, Feb.* 7, 1814.

"My dear Sir,—I see from the 'Evangelical Magazine' that you are one of the gentlemen appointed to superintend the relief granted to the German sufferers. Were the gift accompanied with a suitable address, it would be rendered unspeakably more profitable to them.

"The chief places of suffering have been those where Luther and the first friends of the Reformation appeared, and exerted their pious labours for the salvation of the people.

"The most dreadful degeneracy that can possibly be supposed has since taken place. The Evangelical doctrines of Luther are treated with the utmost contempt. Arianism, Socinianism, and even Deism, it is said, are taught in their Universities. The account given of the ordination of a Mr. Jacobi, a missionary of the Church Society, as stated in the 'Evangelical Magazine' of January, accuses the Professors of the University of Leipsic as guilty of teaching Infidelity to the students instead of Christian theology. In short, through the whole of the north of Germany the principles of the Gospel are held in the utmost contempt by the greater part of the literary men, Professors, and clergymen. The moral condition of the people is most deplorable.

"As they apply for relief from the rich people in England, and relief is given them, a word of advice might with propriety accompany it. Probably it would not do to have it an official document; but, were it an address from some Christians in England to their Christian brethren in Germany, there could be no reasonable objection to it.

"In order to do them good, it ought to be very plain, and to point out their dreadful apostasy from the truth, and that never since the destruction of Sodom and Gomorrah were a people more righteously scourged by the judgment of incensed Heaven; and it should close with a call to repentance and a return to the purity of the Gospel.

"I think it by no means improbable that such an address would, in this time of their distress, arouse them from their slumbers, and lead them to examine their religious principles, and might, through the Divine blessing, be productive of consequences highly important and beneficial. At any rate, it would be a pity to lose so favourable an opportunity for making the attempt.

"Our friend Mr. Steven, I see, is likewise concerned in the business. If you think proper, you may consult with him on the subject.

"I beg to be remembered in the most affectionate manner to Mrs. Hardcastle and your family; and I remain, with earnest prayers for your better health,

and long life, and continued usefulness, and with very high esteem,

"My dear Sir,

"Very truly yours,

"DAVID BOGUE."

The frequent absence of his sons from home during the period of their education necessarily deprived them of the advantage of their father's personal instruction; but his correspondence, while communicating much of the intelligence of the day,—especially those things of which he was most desirous they should be informed,—continually manifested his earnest anxiety for their best interests:—

"*Hatcham* (*Friday Evening*),
Feb. 1, 1805.

"MY DEAR BOYS,—We are now indulging the hope that you have been some hours safely arrived at Normanstone, and are reposing yourselves in comfort after the fatigue of your journey. The night was bitterly cold, and we felt much anxiety on your account; but to-morrow I hope the welcome tidings will reach us that you are both safe and well.

"You will not expect much news after an absence of a single day, and I only write a few lines in compliance with your request. Sometimes, however, a very short period of time produces events of importance, and it

might have proved so last night, had not the good providence of God prevented it; for, about ten o'clock, Mr. F——'s house at the Old Swan Stairs was discovered to be on fire. The family were out, but some person going by, perceiving an unusual light, gave the alarm in time to prevent the flames from spreading. You know their house is within a few yards of our counting-house.

"Another awful event has also occurred on the Surrey side of the Thames, just opposite. A person who is in an extensive business, considered to be a respectable character, as well as to possess great property, was so much under the influence of his ungoverned passions, that, in revenge for some offensive words used by his foreman, he seized a sword, and plunged it into the poor man's body, who died on the spot; and there can be very little doubt that he must lose his own life also by the sentence of the law, which punishes murder with death.

"What an awful thing it is to be under the control of the outrageous passions of our depraved nature! How necessary it is to curb and restrain them in early life, and to learn betimes to subject our feelings to the dictates of reason! Had this unhappy man been accustomed to subdue his anger in the days of his youth, it is very probable that this awful catastrophe—which also terminates his own life in guilt and horror—would have been prevented; but, more especially, had

he been under the influence of true religion—had he been accustomed every morning to pray to God to be kept from all evil, and to carry about with him throughout the day the recollection of the Divine presence, he would doubtless have been preserved from this great transgression.

"My dear children, forget not to pray to God daily, and seriously, for His grace and blessing. Forget not what I have frequently reminded you of—the immense importance of your immortal souls, and that the supreme object of your attention must be to secure their future endless felicity. The Bible, and especially the New Testament, reveals clearly the way of a sinner's salvation; and, therefore, a frequent and serious perusal of it with prayer to God is above all things necessary. . . . .

"Your affectionate Father."

"*London, Nov.* 20, 1805.

. . . "I perceive that you are not inattentive to the important occurrences of the Continent. The armaments which now exist are greater than I recollect to have heard of at any preceding period. It is of awful consideration, and a strong proof of our depravity, that the human race should be engaged in the destruction of each other, instead of being employed in offices of kindness and love. It is happy that the passions of men are providentially restrained within

bounds, otherwise the world would be converted into a field of blood; and also that the sovereign wisdom of God accomplishes His own holy plans by instruments who are unconscious thereof, and causes the wrath of men to praise Him."

"*Sept.* 1, 1806.

"My dear Boys,—You will be pleased to hear that the attendance at our little chapel on the evening of the Lord's-day is very good. The place has hitherto been always full, or nearly so, and I believe a considerable part of the congregation consists of our poor neighbours in the village. Your sister Eliza attends every Sunday forenoon to teach the girls, and some other young ladies in the hamlet do the same. Altogether there are about seventy children, and I greatly hope a beneficial alteration will in time be apparent; at all events, the attempt to do them good is attended with satisfaction, and, so far as it proceeds from a desire to promote the Divine glory and the best interests of our fellow-creatures, we have every ground to believe it will be acceptable to God." . . . .

The welfare of their poorer neighbours was always a subject of much thought to Mr. and Mrs. Hardcastle. They took pains to promote their spiritual good and their temporal comforts. Many were made glad by them at Christmas—that season when the echo of the

angels' song, "good-will to men," should especially sound in the hearts and homes of Christians. To quote again the words of Mr. Townsend:—

"I have seldom," said he, "seen an individual whose mind was so deeply penetrated with sympathy and compassion for the children of poverty and misery. The largeness of his heart was equal to the means with which Providence had blessed him, and that case must have furnished some striking ground of objection which he dismissed without aid. He was also particularly anxious that the rising generation should be instructed, and that their parents should become acquainted with the glad tidings of salvation; and he incurred a considerable annual expense in support of schools and the preaching of the Gospel. In addition to these local operations, he was often resorted to by persons from every part of the kingdom for his assistance upon various occasions. Of all modern philanthropists, I think none had stronger ground for saying with Job, 'When the ear heard me then it blessed me, and when the eye saw me it gave witness to me.'"

TO HIS TWO YOUNGER SONS.

"*London, March* 25, 1807.

"My dear Boys,—Were it not that you so frequently hear from home, and are acquainted with whatever occurs in our domestic circle, or among our friends,

almost as soon as the events arise, I should not have permitted so long an interval to elapse without writing to you. Do not infer, therefore, because I seldom write to you, that I seldom think of you. Rather conclude that I have you in my mind daily, and that you, with my other children, engross my principal anxieties, and occupy my chief attention. Your interests as they relate to the present life, your comfort and usefulness in society, your moral and religious character, and your final destination, after these transitory scenes of mortality are passed away, are the subjects which are ever before me. These I carry in continual supplication to Him who invites us to cast our cares upon Him, and assures us that He careth for us.

"I notice with satisfaction, my dear Alfred, your entrance upon the study of the Greek language. Of all the advantages connected with this acquisition, I should place in the first rank that of being able to read the New Testament in the original. We have reason, however, to be very thankful, that, by means of our translation, every person in this country who has been taught to read may acquaint himself with the true meaning and sense of these sacred writings. Those who reside on the Continent, where the Romish religion has the ascendancy, although they be denominated Christians, are yet destitute of this inestimable advantage. There is ground, however, to hope, that

the political revolutions through which these countries are now passing, may be overruled by Divine Providence to effect a favourable change in this respect. You have heard that the kingdom of Naples has lately been taken possession of by the French. About the year 1536, Peter Martyr, one of the early Reformers, who had gathered a Church there, was compelled by persecution to flee from that kingdom; and from that time there has been no opportunity of circulating the Scriptures, nor of preaching the Gospel in its purity. On these accounts, God appears, agreeably to the predictions of His Word, to be proceeding in judgment against that government, and others which are involved in similar guilt, and is producing a state of things, whereon, sooner or later, the pure dispensation of the Gospel will, we hope, be superinduced—for it is very apparent from the sacred writings, that this earth will not always remain in that deplorable state of darkness and wickedness which has hitherto generally prevailed over the whole of it, with a small exception—but, on the contrary, our blessed Redeemer, who was at His first coming despised, abhorred, and crucified, will in the latter days establish his spiritual dominion among the nations, and reign over the habitable earth! To prepare for this great result, which is hastening on, the hand of Providence is producing a mighty change in the kingdoms of the world, and particularly in throwing down by violence the power of Antichrist, which

for ages has persecuted and opposed the true Church of Christ. A new era is now opening on the world, inviting the exertions of all good men, to introduce into such countries the light of Divine truth, in the place of Popish or Mohammedan darkness and delusion. We are permitted to see, by means of missionary exertions, the foundations laid in different countries of many spiritual temples, consecrated to our Saviour God: but shortly our term of life will close, and Providence will raise up others to carry on the work! The next generation will have great facilities for their Christian exertions, and be the witnesses of a most important change in the aspect of the world; and the first wish of my heart concerning you, my dear children, is, that you may be possessed of the grace of God, which will promote an enlarged benevolence of heart, a noble and generous desire to become useful in the world, and especially to exert yourselves, as you may have power and opportunity, to render assistance to your fellow-creatures in their highest interests.

"You know, my dear children, that I leave to others the communication of domestic intelligence to you, and therefore reserve myself chiefly for subjects which more particularly belong to my province in the relation of a Christian parent, anxious for the well-being of his children throughout the whole of their existence.

"Your affectionate Father."

TO HIS SONS.

"*May* 19, 1807.

"You are aware that we have just passed through the missionary week. On the Saturday we had as usual, to dine with us, as many friends as we were able to accommodate. The public services were very solemn and impressive; and, at the conclusion of them, more than 100 ministers and 2,000 private Christians united in the ordinance of the Lord's Supper.

"The interest which the religious public takes in this great cause is as lively as ever; and the operations of the Society are continually extending.

"We have about fifty missionaries in different stations among the Heathen, and from several of them we are receiving very satisfactory accounts. There is every reason to think that this institution will prove one of the greatest utility to the cause of Christ that was ever formed. Its direct influence in many ways is very beneficial, and not less its collateral effects, as it is the parent of several others—as the Tract and the Bible Societies, and in a great measure the Hibernian also; in short, there is an unusual energy among Christians to promote the kingdom of Christ; and Divine Providence is shaking the nations and breaking their kingdoms in pieces, perhaps in subservience to His wise and holy plans of ultimately establishing His dominion universally among men. There never was a time in which good men might exert them-

selves to more advantage than in our days; and my hope and prayer is, that you may have the honour of promoting this great cause by such talents and influence as Providence may commit to you.

"Your affectionate father,

"JOSEPH HARDCASTLE."

The anniversaries now held in the month of May are so varied and numerous, that this season has ceased to be associated with any particular Society. But, in its early days, the London Missionary Society stood so prominent, as a centre of union among Christians, that the week when its anniversaries were held, was welcomed by all with feelings of an order more than usually sacred.

At that period the East India Company barred the entrance of the Gospel into Hindostan, and combined with heathen rulers to forbid the missionary from approaching the teeming millions of the Chinese Empire. Till 1795 South Africa had been held by the Dutch, with whom Great Britain was at war; whilst South America, under the dominion of the Popish Inquisition, was as effectually closed against Protestant Missions as Portugal or Spain. Under these circumstances it may be better understood how it was that the beautiful islands of the South Seas were selected for the first field of Missions to the heathen.

TO HIS SON ALFRED.

"As I understand that both your sisters have lately

written to you, you are, no doubt, in possession of all our domestic occurrences, and have been informed that the safe arrival of Mr. John Corsbie at Lima has been ascertained; we expect to see him here in the course of a few weeks. We are at present in great anxiety concerning our excellent friend Miss D., who it is to be feared will not recover. She is a character of no common excellence, and her present state occasions universal sympathy. . . . Many prayers are submissively offered to God for her recovery, and we still hope that so valuable a life will be preserved; but to die will undoubtedly to her be great gain. She is a sincere and highly-sanctified believer in the Son of God, and His Spirit lives in her, and is manifested by its fruits of love, joy, and peace. She is, indeed, what I would wish myself, and you, and all my children to be—a true and exalted Christian, devoted to the service of her Redeemer, and prepared for every good work. . . . .

"Remember us all kindly to Nathaniel. We long to have you both at home. I hope our meeting together will much promote our mutual happiness."

"*Stanton, September* 12, 1807.

"My dear Alfred,—I perceive, by your letter to your mother, that you express the opinion that your improvement would be much promoted were you to stay another half-year at Normanstone. You know that my wish was to have you at home, and under my own care after Christmas. I desire to have you near me, and to

direct your attention to those interests which, as they relate to your happiness in a future and eternal state of existence, far transcend in importance those acquirements which terminate in the present life. However, as it is probable that you may make considerable improvement in Greek, as well as in general knowledge, I shall perhaps consent to your continuance till the ensuing midsummer; but, as I cannot decide fully on the point now, I will give you my decision hereafter.

"I should have been glad to have extended my stay in the country a little longer; but the critical state of affairs in the Baltic makes it expedient that I should return; for, although I have great confidence both in the attention and prudence of your brother Joseph, yet it will relieve his mind from some pressure of anxiety, at a crisis so peculiar and important, to have me on the spot. At present it seems doubtful whether our intercourse with Russia may be long continued, and thus, whether or not, I may have anything to do in trade. I have, however, not much property in Russia, so as to occasion anxiety on this subject; and my consolation is, that the Lord reigns, and that He will take the best care of His people under every circumstance, and cause all the events of His providence in which they are concerned to promote their true and final interest.

"It is probable that the times in which you live may be very disastrous and afflictive. It is also

probable that they may furnish occasions of great usefulness to our fellow-creatures, and of promoting the Divine glory. May all my dear children be partakers of Divine grace, and become the children of God, and all will be well for them here and for ever. Aim, my dear Alfred, by prayer and reading the Scriptures, at the high destination so worthy the ambition of an immortal being. With love to your brother, and kind remembrances to Mr. M.'s family, I remain,

"Your affectionate Father.

"*London, September* 29, 1807.

"My dear Son,— . . . . The books which you propose to read are adapted to do you good, and I doubt not you will every day secure time to read some portion of the Holy Scriptures. It is not possible to estimate too highly the advantage of acquiring in early life a good acquaintance with them. I hope you will make a point to know them more intimately and accurately than any other books. As they proceed from Divine inspiration, they must necessarily contain truth unmixed with error. In reality, they are the fountains from whence have been drawn all the treasures of true wisdom which have enlightened the earth in all ages; they contain also all the sources of consolation under the pressures of life, and the conflict of death, and they throw a Divine light on the scenes of future existence. How high my happiness would rise in my

advancing age, if my children were diligent students of the Word of God, and daily supplicants at the throne of grace. I trust I shall be thus highly favoured, and I shall then retire gratefully and happily from life, in the persuasion that they will fill up their stations usefully and to the Divine glory, and afterwards be reunited in a superior state,

"Your affectionate Father."

"*Hatcham, March* 2, 1808.

"My dear Alfred and Nathaniel,— . . . . Since our return from Stanton, I have been confined a good deal at home, but I am now sufficiently recovered to admit of my going to town on horseback; and I have great hopes that the increasing warmth of the weather, and the welcome approach of spring, will entirely remove my suffering. I must not, however, expect that firm and vigorous degree of health and strength which belongs to the period of youth; I must rather calculate on increasing infirmities, and those salutary intimations of the tendency of this frail tabernacle to decay and dissolution which may lead me to more habitual recollection of my relation to a future state, and the important scenes therein, with which I must soon be conversant. In this situation I feel some degree of thankfulness and satisfaction in reflecting, that, through the grace of God, my early youth was preserved from the snares of vice, and my attention

directed to the concerns of the soul, which are of the first importance; and this disposition has had a great influence in promoting the peace and happiness of my life, so that few persons have passed through its various scenes with more tranquillity and comfort; and I am now enabled to take a near survey of the eternal state, towards which I am rapidly advancing, without dismay, and frequently with much pleasure.

"Mr. and Mrs. Clarkson have been with us for about a fortnight. The former is busily engaged in finishing his 'History of the Abolition of the Slave Trade,' which will be a very interesting work.

"Your affectionate Father."

TO HIS ELDEST SON.

"*September* 11, 1808.

. . . . "Thus it appears that Divine Providence graciously smiles on your first operations in business. Let it inspire you with thankfulness, and with an earnest desire that you may largely partake of the better blessings of His grace. Those who 'seek first the kingdom of God and his righteousness,' have the promise that 'all other things shall be added' to them; but those to whom He commits in any degree the riches of this world are accountable for their use, and ought to consider that they are the stewards of His bounty, and responsible to Him. I hope, therefore; that you will regard every talent which you

may possess as valuable, principally on account of the opportunity it affords of promoting His honour, and accomplishing His will in doing good to others."

"*London, October* 1, 1808.

". . . . I am sorry to hear so unfavourable an account of Mr. Cumberland's health, it will afford me sincere satisfaction to hear that his indisposition is entirely removed. We have received so much kindness from him, that we cannot but feel a great desire that he may yet be permitted to remain among his friends, and enjoy his declining days in peace and comfort. I hope in every event he will be favoured with Divine support, and as I believe he is built upon the Rock of ages, his exchange of worlds will be infinitely to his advantage. You will receive this on the morning of the Lord's-day,—it is a holy day; to you may it be blessed, and then it will be a good and happy day. . . . .

"Your affectionate Father.

"I am now going home, and hope to meet there your two sisters Selina and Emma."

"*Stanton, October* 1, 1810.

"Dear Joseph,—We reached this place on Saturday evening, and have since received yours of the 27th and 29th. I was much concerned and shocked at the awful catastrophe of G———. I had indeed pre-

viously anticipated with some degree of dread the possibility of this sad event, and perhaps may have hinted my fears, considering the extreme pressure to which his mind would be exposed, by so sudden and entire an overthrow of his fortune, and his being destitute of those principles which alone are adequate to sustain under the heaviest calamities. It is a very remarkable circumstance that two brothers, so prominent in society and so distinguished by their successes, should terminate their existence in this world in so awful a manner, and appear in the presence of their Judge, covered with the guilt of the greatest of human crimes, and which precludes repentance. Let such events teach us more impressively that we always need the influence of Divine grace to control and subdue the depravities of our evil natures, and the necessity of daily prayer, that we may be preserved in the hour of temptation and delivered from the Evil One. It should also teach us the wisdom of managing discreetly our commercial pursuits, and to limit our engagements within bounds of moderation, that we may not be liable in any event to overwhelming losses. . . . . It is well we have not entered into extensive operations; we are therefore permitted to enjoy tranquillity of mind, while so much perplexity and difficulty prevails around us. . . .

"*Bury, May* 13, 1811.

"Dear Joseph,—I have received yours of the 11th, and am sorry to find that the Swedish Government have ordered all the cargoes of the ships to be landed. We must indulge the hope that this is only a precautionary measure; but I confess that my forebodings prevail over my hopes, and that the loss to ourselves and to our friends will be considerable. I shall be glad to learn what may transpire on the subject, and, admitting the worst, it would be satisfactory to know what our interest on these risks may be. It will be well for us to consider that all our concerns are under the control and management of unerring wisdom and infinite goodness, and that the events which disappoint our worldly expectations may be among the most beneficial dispensations which attend us. My great anxiety is that my children may seek principally the kingdom of heaven and the righteousness thereof, and I have no doubt whatever that all needful things will be added thereto; while on the other hand, if this great point be neglected, or sought after as a subordinate concern, the wisdom and goodness of God will, in order to your highest interests, cause you to pass under a needful discipline, and teach you obedience by the things which you suffer. This is His usual procedure with those whom He loves, and prepares for His kingdom."

TO HIS TWO YOUNGEST DAUGHTERS.

"*Stanton, May* 24, 1811.

"My dear Selina and Emma,—We have had the pleasure to receive one letter from each of you. It appears Emma has written two; but that which was dated on the 9th instant, has not reached us. However, those which have, afforded us much satisfaction.

"Your dear mother had the intention of writing to you herself, but has been so much engaged that she has not yet found a convenient opportunity, and I have risen a little earlier than usual this morning, that I may send this letter to Bury, so that you will receive it about the time you come home on Saturday; and on the following Saturday, about the same time, I hope we shall meet together in good health at our dear Hatcham, our pleasant home, where we are so happy, and enjoy so many blessings. In the mean time, we shall often think of you, and look forward with pleasure to the day of our return. If Mr. and Mrs. Burder can meet us, it will be very pleasant; and Eliza will be so kind as to mention this to them. In this case, the carriage must go for them on Friday, or early on Saturday morning, because Charles* must meet us at Whitechapel Church by two o'clock.

* A faithful domestic who lived with Mr. Hardcastle more than twenty years as coachman, and continued in the same capacity at Hatcham House until his death, in 1844, during a period of nearly sixty years.

"We have passed our time very pleasantly among our dear friends at Bury and Stanton, sometimes walking about, and sometimes riding, which at this beautiful season is very interesting; for everywhere our senses are highly gratified, partly by the music of the nightingales, thrushes, and various other birds, which forms a melody to me far more acceptable than that of Madame Catalani, if you have ever heard of such a personage, and partly by the perfume which cheers us in every breeze from the numerous blossoms which every hedge and garden produces. The prospects are also most delightful; for you know that in the month of May all nature is dressed in its loveliest attire, and the whole creation appears enlivened with beauty and happiness, so that we are ready to exclaim,

"These are thy glorious works, Parent of good."

"Joseph will have communicated to you my consent to subscribe to Dr. Collyer's work, in which Miss Brown takes so kind an interest. Present my kind remembrances to her. Our united love also to Eliza, your brothers, and Mr. and Mrs. Burder.

"Your affectionate father,

"Joseph Hardcastle."

"THY KINGDOM COME."

Six thousand years of sorrow have well nigh
Finished their tardy and disastrous course
Over a sinful world; and what remains
Of this tempestuous state of human things
Is merely as the working of a storm
Before a calm, which rocks itself to rest.
But He whose ear the winds are, and the clouds
The dust that waits upon His sultry march,
Shall visit earth in mercy—shall descend
Propitious in His chariot paved with love,
And what his storms have blasted and defaced
For man's revolt shall with a smile repair.—COWPER.

CHAPTER VIII.

Politics and East Indian Charter.

IN these brief sketches no reference has been made to Mr. Hardcastle as a politician. He cannot, indeed, be said to have had very strong predilections; but, if he might be numbered with any political party, he was, by choice, as well as by family descent, attached to the old Whigs of 1688. While he did not suffer himself to be led away by sanguine expectations of the results of mere worldly legislation, apart from the diffusion of Christian principles; while he systematically stood aloof from the turmoil and agitation of political strife—he was an ardent admirer of the British Constitution, and zealous to maintain the privileges and blessings it confers. But the tenour of his whole life and conversation proved how strongly he felt that it was his privilege as a Christian to be a stranger and pilgrim upon earth, who remembered that his "citizenship was in heaven," and that it was his duty to declare by his moderation, in regard to

worldly objects, that he sought a better country, that is an heavenly. He was an attentive observer of the signs of the times, and he delighted to trace in the history of mankind the development of the grand plans of Providence. Many papers which he left show how deeply the great events which passed before him occupied his attention in connexion with the future prospects of the kingdom of Christ.

This appears in the following letter, addressed to an old and intimate friend in Yorkshire :—

TO THOMAS HINDERWELL, ESQ.

"*London, July* 29, 1808.

". . . . But he who regards those disastrous events with the Holy Scriptures in his hands, perceives the wisdom and the justice which inflicts these judgments, and can trace the peculiar character of the Divine dispensations which are continually occurring; he perceives that they are falling principally on the supporters of Antichrist, who are either in direct connexion with the Papacy, or who, having been favoured with the light of the Reformation, have abused or neglected it. The hour of judgment and retribution of the enemies of Christ is at length arrived, and the powers by which the obstructions in the way of the establishment of His kingdom are to be removed is going on. For these purposes He has raised up and prepared suitable instruments, whom He girds

with might, though they know Him not, and whom He leads to victory because they are His agents, and commissioned by Him to execute His threatened vengeance on His enemies. The enlightened Christian, therefore, recognises, and rejoices in the hand of His heavenly Father guiding all these events; he lifts up his head because the redemption of the Church draws nigh, and he is persuaded that they have a direct tendency to introduce a period of much greater light and purity than this apostate but redeemed world ever before enjoyed. This is a source of much peace and assurance to the contemplative Christian; and while he sincerely commiserates the calamitous state of the world, he rejoices with heavenly spirits in the holy procedures of Divine judgments, which lead to so bright a consummation. It is also a source of encouragement and of energy to all the zealous and active friends of Christ, for His providence is inviting their increasing exertions, by producing facilities for the promotion of His cause, unknown before. We live in a most desirable period, not only because we are conversant with events whose extraordinary nature highly interest the intelligent observer, but more especially because our opportunities for doing good are unusually numerous; so that a Christian of the present day ought to be as useful as ten Christians of past generations. May we have wisdom given us, my dear Friend, to discern how greatly we are favoured in this respect,

and sufficient grace afforded us to improve fully our advantages, and devote ourselves sincerely and entirely to the best interests of our fellow-creatures, and the honour of our Divine Redeemer!

"The public attention is much excited by the affairs of Spain, and deservedly so, because they exhibit the interesting spectacle of a nation contending for its independence against an invading foe. Every Englishman naturally wishes them complete success, hoping at the same time it may lead to an amelioration of their Government, and an improvement in their social condition. We cannot, however, avoid regretting that their cause is so much identified with that of Antichrist, and that they trust so much to the interposition of their saints. This necessarily suggests painful apprehensions as to the result. Indeed, the moral state of Spain, and of Portugal also, is most deplorable; and no wonder, as in both countries the possession of the Scriptures is interdicted under severe penalties; and the Government, nobility, priesthood, and laity in both are unhappily so involved in the guilt of persecution and the martyrdom of the disciples of Christ, that, judging from analogy, and a reference to the usual procedure of Divine Providence, it is hardly to be expected that they will attain to a condition of improvement and peace, but through a process of calamity and judgments. The prospect is awful, but it is in the hands of God, and therefore will terminate well. . . . .

"I must now conclude this letter, which may perhaps be the first which you have ever received written without pen or ink, by the use of a machine, and which at the same time provides a duplicate. My family unite in kind remembrances with, dear Sir,

"Your friend,

"JOSEPH HARDCASTLE."

Being chiefly interested in the things which affected the cause of religion and religious liberty, it was Mr. Hardcastle's constant aim to secure the return to Parliament of men who were actuated by Christian motives, such as Mr. H. Thornton, Mr. Grant, and Mr. Babington, and especially he exerted his influence for Mr. Wilberforce. He was an energetic member of the London Committee for conducting his election for Yorkshire at the great contest in 1812, and liberally contributed to the fund raised to defray those expenses. Some extracts from a frequent correspondence maintained between him and Mr. Wilberforce follow.

In reference to the Jews, Mr. Wilberforce wrote at great length to Mr. Hardcastle; but these communications being quite private, and on matters of detail, they are omitted. The first letter of public interest relates to an infamous Act of the Jamaica Assembly, in the rejection of which he was warmly interested. By virtue of that Act, all persons

"not qualified according to the laws," who presumed to preach in Jamaica, or to teach in any meeting of negroes, were to be deemed "rogues and vagabonds," and "committed to the workhouse, there to be kept to hard labour—for the first offence one month, and for every subsequent offence six months each." If the preacher or teacher was a slave, the penalty for the first offence was the same, and for each succeeding one a public flogging; if a white, to suffer such punishment as the "court shall *see fit to inflict,* not extending to life." Had this Act received the Royal assent, the wrongs done to the negroes in Jamaica would have been consummated.

Mr. Wilberforce most heartily co-operated in earnest endeavours to procure the defeat of this persecuting enactment, and thus answered a letter of Mr. Hardcastle's:—

TO JOSEPH HARDCASTLE, ESQ.

"*Broomfield, Clapham-common,*
Feb. 10, 1804.

"My dear Sir,—I fear you have thought me dilatory; but about the time of my receiving your note, I happened to hear that the Jamaica obnoxious Act had received the Royal assent. I determined to ascertain this point the first convenient opportunity, but I could never before yesterday get to the Council-office, having been kept from London, partly by being myself

indisposed, and still more by the illness of my children.

"I am happy to say that the Act has not received the Royal assent, but certainly no time should be lost in presenting Petitions to the Council against the Act. The Scotch Society, I understand, would be disposed to take the lead, and there are obvious reasons why they could do it with more effect than any other. But I really think every denomination of Christians, which is likely ever to send forth missionaries to the West Indies, should take alarm. The petitioners, I conceive, should pray to be heard by counsel. This does not compel them to bring forward counsel, but affords them an opportunity of doing so, if it should be hereafter deemed expedient. I was told that no Petitions had been as yet presented, contrary to what I conceived from the information which had been before given me concerning the intentions of the Scotch Society. I will take the earliest opportunity of conferring with Mr. Grant on this subject; and I regret that my domestic concerns have so much engrossed me of late as to prevent my attending so much to this and other matters of public business as their importance deserve.

"I was truly and deeply concerned to hear of your having been indisposed; and it is my sincere wish and prayer that God may be pleased long to spare your valuable life. . . . ."

Mr. Wilberforce's good will to all the different Missionary Societies marks the liberality of his feelings, and the absence of a spirit of bigotry. Nor had the formation of the Church Missionary Society at all diminished the cordial good feeling with which he continued to assist in all emergencies, and also to be present at the public Meetings of the London Society, and to exert his eloquence on its behalf.

In the observance of the Lord's-day Mr. Hardcastle felt a deep concern. The unhallowed practice of drilling the militia on Sundays was one of those public desecrations of the Sabbath, for the suppression of which he co-operated with many other excellent men. The following letter, addressed to him by Mr. Wilberforce, refers to a successful effort made at that time to prevent the Lord's-day being appropriated to Sunday drilling :—

TO J. HARDCASTLE, ESQ.

"*House of Commons, June* 13, 1806.

"My dear Sir,—It is with no little pleasure I take up my pen to inform you, that last Monday night, just before the *Levy en Masse* Bill came into the House, Mr. Windham consented to the insertion of a clause prohibiting 'Sunday Drilling,' except when his Majesty should deem it necessary, and should give express directions accordingly. This, I trust, will, in

effect, completely answer our purpose. I must do the Bishop of London, and the Archbishop of Canterbury also (but chiefly the former), the justice to say, that to their exertions we are, under Providence, greatly indebted for our success. In extreme haste, for I am still in Committee, I am always, with cordial esteem and regard, my dear Sir,

"Yours very sincerely,

"W. WILBERFORCE."

Another topic, which has of late become familiar to the public, is the countenance given to pagan idolatry by the British Government in the East. It appears from the following letter, that in the year 1808, Mr. Hardcastle pressed the consideration of it on the notice of Mr. Wilberforce, in which he details the conduct of the late General the Honourable Sir Thomas Maitland, in nominating priests to idol temples in Ceylon, while he sent away Christian missionaries, to whose prudence and blameless conduct Sir Frederick North, the former Governor, had, in a letter addressed to Mr. Hardcastle, borne a high testimony. It is somewhat remarkable, that one of the last acts of Sir Thomas Maitland's life, was to order Captain Atchison and Lieutenant Dawson, of the Royal Artillery, to be tried by court-martial at Malta, by virtue of whose sentence they were dismissed, for venturing to request that they might be exonerated from assisting the Popish priests, in firing patteraro

salutes, and tolling a bell, in honour of the Popish idols at La Valetta.

TO W. WILBERFORCE, ESQ.

"*London, August* 26, 1808.

* * * * * *

"My principal inducement for occupying your attention at this time arises out of a communication which I have just received from one of our missionaries at Ceylon, and from this it appears that the priests of the heathen temples on that part of the island which is subject to the English receive their appointment and authority from our Governor. The following is a copy of the official instrument:—'By his Excellency the Right Honourable Sir Thomas Maitland, Governor and Commander-in-Chief of the British Possessions on the Island of Ceylon, &c.: "Whereas we have the greatest confidence in the eminent qualities, fidelity, and ability of N. N. We do hereby appoint him PRIEST of the temple of Canda Swamy, in the district of Jaffra, during our will and pleasure. We further, by these presents, confirm to the said N. N. all such privileges, rights, honours, and presidencies as are attached to the sacred office of priest of the temple of Canda Swamy as have not been abrogated or altered by law. All persons whom it may concern are hereby ordered and directed to acknowledge, respect, and obey the said N. N. as priest of the temple of Canda

Swamy, in the district of Jaffra. Wherefore we have granted him these presents, whereto we have affixed the seal of our arms.—Given at Colombo, 1807. By order of the Governor, &c."'

"I am not informed whether the assumption and exercise of this power is a recent event, or whether it was possessed by the Dutch while the island was in their occupation; nor do I know whether his Majesty is apprised of the circumstance, or whether it has come under the particular consideration of those who preside over our national concerns; but it strikes me in a very serious light, because it is an explicit confirmation of the worship of idols. It seems to bring his Majesty's Government into a state of active co-operation and alliance with the powers of darkness, in opposition to the interests and progress of our Saviour's kingdom. I hold in sacred respect the principles of toleration, and the right of private judgment, and would use no means of turning the heathen from their idolatrous worship but those peaceable and persuasive ones which reason and Scripture suggest. But I think this measure goes far beyond toleration. It seems to me to imply concurrence and assistance in a cause which it was the especial object of the incarnation and ministry of the Son of God, both on earth and in heaven, to oppose, and finally to overthrow. And if this view of it be at all correct, such conduct must be considered as an act of rebellion against the Divine government, of course

highly offensive to God, and calculated to bring down His judgments on those who are concerned in it. Being uncertain whether you were before acquainted with this circumstance, I was induced to bring it before you, being fully persuaded that it would receive from you the attention which its importance demands.

"I am desirous also of making you acquainted with another event in the administration of Governor Maitland, which is much to be regretted. He has expelled from the island the Rev. Mr. Vos, one of our missionaries, not for any civil offence—not from any dislike to him, for he seems to have entertained a respect for him, and has provided not only for his passage to India, but also for his support there till such time as he could obtain a passage to the Cape of Good Hope. His motive seems to have been to pacify the claims of the Dutch clergymen, who have continually opposed him,—not, I believe, for his vices, but for his virtues,—not for neglecting his duty, but because his abounding zeal and superior sanctity continually reproached their defective conduct. Mr. Vos is a Dutch clergyman, and has laboured for many years in the ministry of the Gospel, both in Holland, and in the colony of the Cape of Good Hope, and there is reason to believe that his ministry has been greatly sanctified by the Divine blessing. In consequence of indisposition he left the Cape, and resided in England for two years; and being de-

sirous of engaging in the service of Christ among the heathen, he went to Ceylon in connexion with our Society; and many persons there have been made wise to salvation by reason of the Word of Life dispensed by him. Sir Frederick North gave him his sanction, and he wrote me a letter, as Treasurer of the Society, bearing an honourable testimony to the character of our missionaries, and, I think, containing also his thanks for having sent out such respectable and worthy men.

"Yet the most distinguished of these has been dismissed from the island by the present Governor, to the prejudice of the cause of Christ, and to the deep regret of many who were attached to his ministry, and who were willing, had he been permitted to continue, to build a place of worship, and to provide for his support. An attestation of his character and useful services has been signed by a considerable number of the inhabitants, accompanied by many other testimonies of the deep regret with which they parted from him.

"Is it not to be lamented that, while the Government of the country is so tolerant, and has in so many instances manifested a kind disposition towards our Society, and others also, the interests of religion in our distant colonies should be subject to the caprice of a Governor, whose power interferes with the progress of the Redeemer's kingdom and the salvation of men? The religious part of the community are the best

subjects, and perhaps the chief bulwarks of the nation; and I am persuaded that missionary exertions in our distant colonies promote their tranquillity, and add to the stability of our dominion by the increased attachment of the natives. If some plan could be adopted to secure protection to them, it would produce much satisfaction among good men. How greatly might it promote the cause of Christ in the world, if the present Administration could be induced to signify to the Governors who preside over the colonies of Ceylon, the Cape of Good Hope, the West Indian Islands, and our settlements in the East Indies, that Christian missionaries, of all persuasions, shall be protected in their peaceful labours so long as they conduct themselves with propriety. Such instructions would, I think, do great honour and acquire great credit to the Administration from which they proceeded, and, if once issued, would probably have a favourable influence to distant times.

"Before I conclude, it may perhaps be proper to mention, that I was called upon yesterday evening by a gentleman, who informed me, that the clergyman who is now the preacher at the church of St. Paul's, Deptford, is to continue there no longer, and that Dr. Drake has offered him the presentation for 2,000*l*. My friend (as well as myself) is a Dissenter, but he loves the Gospel under every administration, and would rejoice if it could be introduced into the church of so

populous a parish. It is the same in which Dr. Conyers formerly laboured with so much effect. He intimated his intention of making known the circumstance to yourself and Mr. H. Thornton, conceiving it to be probable that, by an act of great liberality, or by the combined efforts of the friends of religion in the Establishment, this sum might be raised, and an Evangelical clergyman of good talents fixed in this important station. Should this latter plan be adopted, I will be accountable for one hundred pounds. With much respect, and every good wish,

"I remain, your obedient servant,

JOSEPH HARDCASTLE."

In 1810, Mr. Hardcastle's health began to decline, but did not for several years afford any cause for immediate anxiety. The last work of a public character in which he was engaged, related to the renewal of the East India Company's charter. He had been deeply interested in the design for introducing Christianity into India, and the determined hostility of the great majority of the Directors had been a subject of never-ceasing regret. In 1811, very shortly before the assassination of Mr. Perceval in the lobby of the House of Commons, Mr. Hardcastle addressed to him, as Prime Minister, the following letter on the part of the Missionary Society:—

TO THE RIGHT HONOURABLE SPENCER PERCEVAL.

"Sir,—The Directors of the Missionary Society entertain the most grateful recollection of the numerous and important instances of condescension and kindness which they have received from his Majesty's Government on various occasions, and they encourage the hope that their present application, which relates to a subject involving in their opinion both the honour of the nation in its profession of Christianity, and the highest interest of many millions of the human race, will be regarded as having a peculiar claim on its kind attention.

"Whilst the colonies of the West Indies, the Cape of Good Hope, and Ceylon, are open to the benevolent exertions of Christians, in promoting the introduction of the light of Divine revelation amongst their inhabitants, and no political obstructions are permitted to interfere with the peaceful and sacred labours of the missionaries sent amongst them, it has filled the Christian world with the deepest regret, that the vast regions of the continent of Asia have been in so great a degree inaccessible to them. Not indeed from any want of liberality on the part of the Government, but because the keys of India have been committed into the custody of a body of merchants who, notwithstanding their respectable characters in other points of view, have, with a few honourable exceptions, discovered an unhappy prejudice against the admission of Christian

missionaries, and the propagation of the Christian religion, among the natives of those populous countries. This has arisen, they conceive, from some of the provisions contained in the charters granted to the East India Company, which prohibit the settlement of any persons in India without their having previously obtained a license from the Directors. This regulation, which was intended to secure their commercial monopoly, has, they believe, contrary to the intentions of Government, most unhappily operated to prevent the entrance of the Divine light of revelation which is so intimately connected with the highest interests of the human race, and is the chief blessing which any Government can confer on its distant subjects.

"The renewal of the charter, which now occupies the attention both of the Government and of the country, furnishes an occasion for correcting this great evil, and whilst there may be continued to that Company whatever commercial privileges the wisdom of Government may deem requisite, they hope it will no longer intrust with the Directors the awful responsibility of obstructing the progress of the Gospel, and thereby preventing the salvation of men.

"The Directors of the Missionary Society, whose operations are extended to various parts of the heathen world, feel it a more especial duty to convey the benefits of the Christian religion to a region which contains fifty millions of men, who stand connected with them

in the relation of fellow subjects, and they would deem it an unpardonable omission on their part, were they to let the present occasion pass away without intreating in the most earnest manner your attention to this great subject; and they do it with the more satisfaction, because of their conviction that there are none among the natives of our distant settlements who are more peaceable, orderly, and attached to the British Government, than the converts to the Christian religion; and also because they are persuaded that you are well acquainted with the moral state of India under the power of an idolatrous religion, which appears from every investigation to be connected with at least as much darkness, cruelty, and murder, as the records of heathenism in any age or country can produce.

"They beg leave, therefore, to express their most anxious hope, that, in the regulations which may be made respecting India, every impediment may be removed which would counteract the interest of Christianity there; and that the missionaries of every Protestant sect, who can produce testimonials as to their character, and who are desirous of devoting themselves to the introduction and propagation of Christianity in our Indian dominions, may be protected and encouraged in this great and benevolent design. Thus will the enlargement of the British empire increase in a corresponding degree the happiness of mankind and its own true dignity and glory; and, by those means,

the excellent men who go to that country to learn the languages of Asia, that they may translate the Holy Scriptures, and circulate them as an universal blessing to the inhabitants, may no longer be obliged to go by a circuitous and very precarious course, with an uncertainty as to their reception, but with that openness and freedom which it becomes this Christian nation to afford, and the importance of their mission to receive. Thus, also, will the British Government enter into a closer alliance, and may be more identified, with the growing interests of the kingdom of Christ, in which alliance it will, they trust, remain invulnerable amidst the wreck of the civilized world.

"Signed, in behalf of the Directors,

"JOSEPH HARDCASTLE."

On the arrival of the time when the exclusive powers of the East India Company were about to expire, and before the question had been generally canvassed, he took an opportunity of communicating his sentiments very fully to Mr. Wilberforce. His first letter on this momentous question is too long to be inserted in full, but it brings forward in very clear and forcible terms the impolicy and injustice of entrusting to a commercial body an authority which they had so wantonly exerted in opposition to Christian missionaries. "It would be improper," he observes, "in writing to you, to amplify on this idea, that the Gospel of Christ, so intimately

connected with the Divine glory and everlasting destinies of men, should on no account be involved in a barter with a Company of merchants, and thus the keys of the kingdom of heaven, which might admit or exclude so many millions of the human race, be committed to their custody. But since this, by a sad inadvertence, is actually the case, it appears to me that it is a most desirable thing, as it respects both the Government, the Company, and the religious part of the community, that this power should be entirely done away on the renewal of the Charter, and that vast and populous part of our empire be as open to the beneficial energies of Christians of all denominations as any part of the British dominions."

After stating the obstacles interposed by the Company, which paralyzed the exertions of the Missionary Society, Mr. Hardcastle continues :—

". . . . If the Charter should be renewed without an attention to this subject, then the favourable opportunity will be closed for many years to come, and the genuine friends to the cause of Christ, who were acquainted with the circumstance, and neglected the use of proper means to correct the evil, would fall under their own reproaches, and also merit the Divine displeasure. It strikes me as a matter so important and so urgent, that unless there shall be reason to believe it is likely to attract the attention of the Govern-

ment, or to be privately communicated to them, so as to justify the belief that this power over the propagation of the Gospel will be taken out of the hands of the Directors, I shall most likely consider it my duty to converse with a few Christian friends on the propriety of inviting the attention of the religious public to this question, so vital to the great interests of Christianity, and the importance of which, I have no doubt, would be felt throughout every part of the British dominions. On this subject, therefore, I request to be favoured with your sentiments, and till I receive them I shall scarcely mention it to any other friends, because it appears to me probable that a statement of the matter may be made privately to Government, and that they may perhaps at once perceive that the control and restrictions contained in the renewed charter should admit of no construction which would affect the interests of Christianity, but that Christians of every denomination shall have the opportunity of exerting themselves in promoting the cause of Christ, subject only to such guards and restraints, as are necessary to prevent any deviation from their proper province, and to secure to the Company all the commercial or political privileges which may be granted to them. . . . .

"JOSEPH HARDCASTLE."

The following is Mr. Wilberforce's reply:—

TO JOSEPH HARDCASTLE, ESQ.

"*Kensington Gore, Feb.* 15, 1812.

"MY DEAR SIR,—I could not till to-day reply to your most interesting letter, and even now I must do it briefly, having a heavy arrear to clear away; but all that is now necessary to be stated may be expressed in a few words.

"I have long been looking forward to the period of the renewal of the East India Company's charter, as to a great era, when I have hoped that it would please God to enable the friends of Christianity to be the instruments of wiping away what I have long thought, next to the slave-trade, the foulest blot on the moral character of our country—the suffering our fellow-subjects (nay, they even stand towards us in the still closer relation of our tenants) in the East Indies, to remain, without any effort on our part to enlighten and reform them, under the grossest, the darkest, and most depraving system of idolatrous superstition that almost ever existed upon earth. To your observing eye, I need not point out many events that may well encourage a humble hope that better days are approaching for India. But at the same time I am but too well aware that if the unbiassed judgment of the House of Commons were to decide the question, fatal indeed would be the issue. I am not without hope of Mr. Perceval lending himself to any moderate plan; but it will be necessary, I am persuaded, to call into action

the whole force of the religious world. But on this subject, knowing with whom I have to do, I shall express myself without reserve, trusting to your candour for a fair construction of my sentiments. I am not without hopes of prevailing upon a considerable party in the Church of England to interest themselves on the occasion; but I own I fear that if the Dissenters and Methodists come into action before our force from the Establishment has stirred, a great part of the latter will either desert our ranks, or be cold and reluctant followers. Now, if I mistake not, the organization of the Dissenting, and still more of the Methodist body, is so complete, that any impulse may be speedily conveyed throughout the whole frame. It appears, therefore, that it would be expedient for the Dissenting and Methodist bodies not to show themselves till the members of the Church have actually committed themselves (according to our Parliamentary phrase), or till it be seen that they cannot be prevailed upon to come forward.

"I was more grieved than surprised to hear from Mr. Steven that there was an intention of applying to the Legislature shortly for a repeal of the Conventicle Act. Such a discussion would infallibly produce a violent contest between all the High Churchmen and the Methodist and all classes of Dissenters; and when once these parties should be arrayed against each other, I fear they would continue to oppose each other on the

East India Instruction subject, as well as on the other. What great harm could there be in pausing for one year? . . . .

"All this, I am aware, is very tender ground. It is also dangerous ground; for though our victory [over the East India Company] might be more complete if obtained to that extent, yet the probability of obtaining it might be much diminished by taking such high ground. And, indeed, I am far from being decided in my own mind that it would be right to go this length, only that it is well to contemplate the whole field that is before us; and I must declare, that I cannot doubt but that the most mature consideration will only confirm the present inclination of my mind to throw open the whole, and abolish the East India Company altogether, rather than not *ensure*, humanly speaking, a passage for the entrance of light, and truth, and moral improvement, and happiness in their train, into that benighted and degraded region. I have been forced to scribble hastily; but what I have given you are the deliberate judgment and feelings of my mind and heart; and I remain ever, with cordial esteem and regard,

"Yours, most sincerely,

"W. WILBERFORCE."*

* The above reply to Mr. Hardcastle's first letter on the East India charter, is published in a rather mutilated form in Mr.

Mr. Wilberforce alludes in the above letter to the idea then entertained of applying for the alteration of the Toleration Act,—a measure which was a few weeks after carried into effect by the Government, without any excitement in any quarter. So far as conventicles were concerned, the law was in reality as much calculated to annoy Evangelical Churchmen, as Dissenters. For their private dwelling-houses, as well as their chapels, Nonconformists could easily obtain a licence, whereas Churchmen could not do so, without placing themselves in the condition of Nonconformists. When the number of strangers present at Mr. Wilberforce's prayer-meetings, at his own house at Kensington Gore, exceeded twenty, the probability of an information was often talked of by himself; and the recorded fact that the present Earl of Gainsborough was some years ago fined on two informations of the late Earl of Romney, for a breach of the statute, in his mansion of Barham,

Wilberforce's life by his sons. It appears (vol. iv., p. 10) under the strange heading "*Keeping back Dissenters*," and by some accident is printed as if addressed to *Mr. Butterworth*. The same mistake occurs at p. 14, where one of the omitted passages is introduced by itself, with a note intimating that that extract is also taken from a letter to Mr. Butterworth. But both the letter as it stands in "The Life," and the passage separately introduced, are parts of the same document, which, as inserted above, is copied verbatim from Mr. Wilberforce's own autograph, excepting a few sentences which are omitted because stated to be confidential.

in Kent, is a circumstance well known to the public. Before the alteration effected in 1812, the presence of five strangers was illegal. Happily all these restrictions were swept away by the Bill carried through Parliament in 1855, and known as the Earl of Shaftesbury's Act. The following reply to Mr. Wilberforce's letter will afford a new illustration of Mr. Hardcastle's liberal feelings, and show the grounds on which he was concerned about the Toleration Act. While he was at all times a firm and consistent friend to freedom, he also remembered the secularizing tendency of political questions; and, in a Christian point of view, more than doubted the wisdom of multiplying new Societies, which were about that period projected or established, for the protection of religious liberty.

TO WILLIAM WILBERFORCE, ESQ., M.P.

"*Hatcham House, Feb.* 26, 1812.

"My dear Sir,—I beg you will accept my thanks for the ample communication with which you have favoured me, in reply to my letter; and as it coincided so satisfactorily with my own wishes and views on the subject, I did not think it needful either to trouble you with any further observations immediately, or to take any steps in relation thereto, except to converse confidentially with two or three friends, who, I believe, are well known to you, in whose prudence I could implicitly confide, and whose judgment I greatly respect.

I refer to the Rev. Messrs. Burder and Townsend, and my worthy friend Mr. Steven, whose sentiments, in conjunction with my own, I am now desirous of communicating.

"The intimation which you give, that a considerable party in the Church of England are likely to interest themselves on this occasion, affords us great satisfaction, presuming, however, that they will act on the liberal principle of promoting the general interests of Christianity, without any system of exclusion as to Dissenters; and I have no doubt that the latter will rejoice to see them taking the lead in so honourable a cause, and will most readily assist and strengthen them with all their influence at the proper season. Indeed, I can safely assert that, so far as my observation extends, it is peculiarly grateful to Dissenters to co-operate with the members of the Establishment in every measure of general utility.

"It appears, however, expedient that we should receive very early information on this point, if it be true that the question of the renewal of the Charter is likely to be discussed in the course of three or four weeks. In this case it seems unsafe to admit of any unavoidable delay, more especially if it shall be necessary to call into action the whole force of the religious world, as appears to be your opinion, for in this case the interval would be little enough to produce so great an effect. Would it not, however, be undesirable to

agitate the religious part of the community on a subject in which their feelings would be so much interested, if the end could be obtained by a more calm and private process? If it could be ascertained that the free admission of missionaries into India, whether they were sent out by Societies connected with the Establishment, or with Dissenters, or with the Methodists, was a measure which entered into the views, and formed a part of the plan of administration in the future government of India, then our minds would be satisfied, and we should abstain from any further proceedings on this subject.

"You, my dear Sir, are better acquainted with the practicability of this than I can be; and if, in your opinion, it cannot be adopted, we shall be very glad to attend to any further advice which you may offer in pursuit of this great object, which we all have in view.

"Should the Government be inclined to extend the ecclesiastical establishment to our dominions in India, I have no doubt that the Dissenters would accompany it with their best wishes and prayers for its prosperity and success; but I am persuaded that this measure alone would be no more satisfactory to *you*, who are a member of the Church of England, than to *me*, who am a Dissenter. I conceive that no genuine Christian ought to be satisfied except the door to India be equally open to *every* sect of Protestants, and this I believe to be the general impression of the whole

body of Dissenters throughout the United Kingdom.

"With respect to the application for the repeal of the Conventicle Act, I am in hopes it may not be necessary to be made, and should be very sorry if it were to interfere with the India subject. It is to be regretted that, within a few months, a new mode of interpretation has been adopted as to the Toleration Act, and many persons applying for licences to preach and to have the oaths administered have been refused, on grounds unknown or unacknowledged by our forefathers; and I understand that circular letters have been addressed to almost all the magistrates in the kingdom, encouraging them to make the same objections in their districts. The evil is spreading in every direction, and must in time produce a general appeal to the higher powers, if, in the meanwhile, it be not counteracted by private means, which I sincerely hope it may.

"I have now only to request the favour of as early a reply as may be convenient, and to assure you that I am, with great and sincere respect, dear Sir, &c.,

"JOSEPH HARDCASTLE."

In the above letter it will be observed how cordially the writer was disposed, not only to rejoice in the preaching of the Gospel by the Church of England, but in its "*taking the lead* in so honourable a cause." He

also assures Mr. Wilberforce of his "best wishes and prayers" for the prosperity and success of an ecclesiastical establishment in India, should such a measure be adopted. It was not surely from communications breathing such a Christian spirit that a man of Mr. Wilberforce's large benevolence derived the regret, which a detached extract from his diary of the same date as this letter represents him to have felt, at "the coldness even of religious people" produced by the notion that the Church of England was to be established in India. In a subsequent letter, Mr. Wilberforce deplores the difficulties with which he had to contend, and especially the disappointment occasioned by the apathy of that portion of the High-Church dignitaries and clergy whose sympathies he had hoped to engage.

TO JOSEPH HARDCASTLE, ESQ.

"*New Palace-yard, March* 16, 1812.

"My dear Sir,—It must always grieve me to be conscious of appearing inattentive wherever *you* are concerned, especially in matters of great intrinsic importance, but I have been so circumstanced, that I could not well write to you sooner, and I must now do it briefly and hastily. . . . .

"On the subject of our last correspondence, I am almost constantly thinking, and often at work, but I grieve to say, the efforts I have hitherto made have

not been attended with the moderate degree of success which I had expected. But yet I do not despair of doing something in that line (I mean, through members of the Establishment); and it is a cause in which I trust all who love our Lord Jesus Christ in sincerity, and who wish to diffuse the blessed light of Divine truth, will be ready to combine, and exert themselves. At present I believe it will be better to proceed quietly, that we may not call forth the zeal of the opponents of Christianity in India.

"I am glad to perceive that the discussion concerning the Charter cannot even commence before Easter, so that we shall have more time for preparation than I had expected. I will write to you again on this subject; meanwhile, as at present advised, I conceive that the best course to pursue will be to endeavour to obtain the sanction in Parliament of the general principle, that it is our duty to diffuse, by safe and prudent means, the light of Christian truth among the natives of our East India empire. See the first of the Resolutions which I formerly sent you, and of which I will send you another copy, if you wish it. . . . . I must break off.—In cordial regard,

"Yours ever, most sincerely,

"W. WILBERFORCE."

The result of the brilliant and successful efforts of Mr. Wilberforce in Parliament, acting on this occasion

as the organ of the great body of Christians throughout the British empire, is now matter of history. The East India Company did not yield the point in discussion without a desperate struggle; and the evidence they adduced in favour of their restrictions, when regarded at the distance of nearly half a century, can only be viewed as a melancholy proof of the blinding influence of prejudice, and of the lamentable "enmity" with which "the carnal mind" is imbued against the things of God. Mr. Hardcastle's public career in the missionary cause was begun in behalf of the injured Africans, and it could not have ended with a nobler triumph than that in which he so justly shared, when, after much private negotiation, wherein he bore a leading part, and after a difficult and arduous public contest, the gates of India were thrown open to Christian missionaries, and the Gospel of Jesus Christ was allowed to have free course among the benighted Hindoos, and the deluded Mohammedans.

WHEN one who holds communion with the skies
Has filled his urn where the pure waters rise,
And once more mingles with us meaner things,
'Tis e'en as if an angel shook his wings;
Immortal fragrance fills the circuit wide,
And tells us where his treasures are supplied.

—COWPER.

CHAPTER IX.

Country Life in Suffolk.—Correspondence.

SOON after this period Mr. Hardcastle gradually withdrew from active exertion, and passed great part of the three following years at Bayton, near Bury St. Edmond's, Suffolk. In the selection of this residence, he was influenced by the vicinity of Mrs. Hardcastle's family connexions. Within a few miles of Bayton her only brother, Mr. Corsbie, lived at Stanton; and, in addition to the ties of relationship, his solid piety, rich experience, deep acquaintance with the Scriptures and the old Divines, made his society a great attraction. Mr. Buck was a still nearer neighbour, and his cheerful temper, combined as it was with an enlarged mind and a congenial ardour in the pursuits of Christian philanthropy, had long united them by a stronger tie than that of family connexions.

This proposed removal from Hatcham, the home of so much love and happiness, was naturally regarded with mingled feelings of pleasant anticipation and

regretful memories, by every member of the family. These feelings may be traced in Mr. Hardcastle's own words:—

"*Hatcham, December* 22, 1812.

"DEAR ALFRED,—Your letter of the 19th inst., addressed to your dear mother, gave us much satisfaction. We perceive that the anticipations you had formed respecting Bayton are at least realized, if not exceeded, by the inspection, and that although there is nothing like grandeur about it, which, indeed, I could not wish; yet there is room for much comfort, which is all that I look for. The openness of the weather admits of activity in planting, and I doubt not you are both very busy. The improvements which will result from two surveyors of so much taste and genius we have no doubt will secure the approbation of all who are competent judges on these subjects! I take it for granted, although you do not state it, that the shrubs which we sent by the waggon have reached you. Among them you will find about half a dozen young apple trees, whose existence we wish to prolong as a memorial of Mr. Cumberland. . . . ."

TO HIS ELDEST SON.

"*Hatcham House, March* 20, 1813.

"DEAR SON,—I feel occasionally a little pensive in the idea that our quitting Hatcham approaches very near. It has long been a residence of peace and

comfort; many blessings have been received there, and it has been the birthplace of most of my children, and is endeared also as the spot where their infancy and youth has been passed. . . . . You may most probably receive this on the Lord's-day, if you be then at Bury; wherever you are I hope you will find it a source of improvement and sacred pleasure in the enjoyment of Divine ordinances, and in private engagements suitable to the day which God has sanctified and blessed. There can be no real peace and happiness but in real religion. When we are at peace with God our feelings become harmonious and complacent, and we can enjoy ourselves and our friends, and all around us; the beautiful scenes of creation become doubly interesting, and the sunshine within spreads its enlivening influence in every direction. I hope that the great principles which relate to the redemption of man and your interest therein, employ your frequent meditations and prayers. I want nothing further in this world than to know that my children are walking in the truth, and training up for immortality. Then I hope I could say, 'Lord, let thy servant depart in peace, for not only my own eyes, but my children also have seen thy salvation.'

"We shall soon live *even here* more separate from each other than formerly, a circumstance that makes me sometimes feel very pensive, but it will bring you forward in society with more prominence; and I

sincerely hope that you will stand forth in the support of every measure connected with the honour of God, and the improvement and happiness of man, and that whatsoever things are just, lovely, and of good report, you will constantly follow. We all unite in love to Alfred, and to my brothers and families.

"I am your affectionate Father."

His residence in Suffolk, and the occupations of country life, proved very congenial to his serene temperament and elastic spirits. He took great pleasure and interest in watching, in all its development, the fulfilment of that Almighty word,—"Seed-time and harvest, summer and winter, shall not fail,"—connecting it with the varied processes of agriculture which were constantly passing before him.

It was always a charm to watch the changing seasons, the springing of the tender blade, or the waving fields of summer corn; the light young foliage of spring, or the varied tints of autumn; the earliest flower, the first blossom, the first set fruits; the first sound of the thrush or nightingale, and the flight of the swallows —in all remembering Him who says,—"I know all the fowls of the air, and the cattle upon a thousand hills." The lengthening and the shortening of the days, the changing moon and the evening star, were always objects of interest. The highest point of summer heat, and the lowest point of winter cold, were each accurately

marked. He had a thankful heart to enjoy the comforts and pleasures of each season; but he gave to spring his most joyous welcome.

These simple tastes of his young years always remained with him, binding in happy union his early to his later days.

But although in the lengthening of life's shadows, he appears to have looked upon the retirement of the country as desirable, on account of the tranquillity and absence from care which it affords to those who feel that their earthly pilgrimage is drawing to a close, and who are calmly awaiting their summons to the service of the heavenly sanctuary; yet he evidently considered that London, as the scene of so much benevolent and Christian exertion, was to be preferred.

At that time the sound of the Gospel was but seldom heard in the pulpits of Suffolk, and the parish churches of Bayton and Hessett were not more highly favoured than the rest. Mr. Hardcastle attended with his family in the Nonconformist chapel at Bury St. Edmund's once every Sunday, and had a room in Bayton licensed for preaching, where service was conducted on the Lord's-day evening by faithful lay preachers, while in the morning it was used as a Sunday-school. Many such objects of Christian benevolence and pleasant interest engaged the attention of the family circle for the benefit of their village neighbours; and the memory of those days is still cherished by some of the old inhabitants.

TO HIS SONS.

"*Bayton, Aug.* 23, 1813.

. . . . "Yesterday we opened the cottage to receive the applications of children for the Sunday-school. Forty-eight names were taken down. These all belong to Bayton, as we have not yet extended the privilege to Hessett. Next Sunday we begin to teach; and, if there can be got a sufficient number of teachers, I have no doubt we shall have 100 children, and, indeed, many more if we can accommodate them. It is a measure much wanted here; (as very few are able to read;) and the preaching of the Gospel more so. This important subject much employs my thoughts; and were it my intention to remain here, I would certainly accomplish it in some way or other."

While the later hours of the day were devoted to social intercourse with his family and friends, in walking, riding, and driving, he now occupied much of the morning in reading and correspondence. The sudden transition from war to peace greatly disordered the commercial relations of the country, and required much judgment and prudence, in those extensively concerned in mercantile transactions, his experienced advice was on that account the more essential. In his concluding letters to his sons, there is a beautiful reflection of the principles of grace and truth which had dignified his own course through life.

TO HIS SONS.

"*Sept.* 11, 1813.

"The adverse events of life are frequently overruled for our highest advantage. I have often seen occasion to be very thankful for them; and if you are led in the way that I have been, you will have great reason to be thankful to your Divine conductor. The present life is a state of discipline and preparation for that eternal world where our great and final interests are 'laid up;' and that course of events which most promotes our fitness for the high duties and enjoyments of immortality, however afflictive it may seem, is, in reality, the greatest mercy. Let us endeavour to rise above the interests of time, and to seek our inheritance in heaven. As to myself, declining as I am into the vale of years, and perceiving the shadows of the evening stretching over my head and admonishing me that the night cometh, I ought to hold with a light hand the fading and transitory enjoyments of earth, and wait with humility and hope the great change which must, ere long, await me. My chief anxieties are for the welfare of my children, that they may choose God for their Father and Saviour in the days of their youth, and they will find Him their friend and portion in declining years, in the hour of dissolution, and through the eternal ages."

"*Hatcham, Nov.* 23, 1813.

". . . . As the evenings are now so long,

I suppose you pass many hours in reading, and indeed it is one of the most natural and profitable modes of employing them; and I would fain hope that, among, or rather before, other books, you make a point to read much and attentively the Holy Scriptures. I most earnestly recommend you to study them well, and become fully acquainted with them; your peace and your consolation throughout the changing scenes of life will be highly promoted hereby; they will preserve you from a thousand snares, and greatly support you in the hour of sorrow, or the closing scene of life. I am now in years, and cannot calculate on a long continuance here; and I can assure you that my study of these holy Books in my youth and throughout my life is the support of my declining years, and enables me to look forward to my departure into the eternal state with composure and even confidence. Cultivate self-examination and secret devotion, and endeavour to ascertain on scriptural grounds that the great and holy God is reconciled to you, and that you are interested in His covenant, which is ratified in the death of Christ, and contains the most precious and faithful promises both for time and eternity.

"Alfred has already informed you, and you will have learnt still more particularly from the papers, the important and most welcome intelligence of the liberation of Holland—an event rendered still more acceptable by its being effected without the shedding of

blood. We must naturally sympathize in the joy which is, no doubt, diffused through every heart in Holland on this great occasion; and we ought to be thankful, also, for the prospect of the complete liberation of Europe from a yoke of the most degrading and oppressive nature. I hope the example of the Dutch will be followed by Switzerland, and the Tyrolese, and Italians, and every country that is still in subjection to France.

"We are all well here, and unite in love to you both.

"Your affectionate father,

"JOSEPH HARDCASTLE."

TO HIS CHILDREN IN PARIS.

"*May* 27, 1814.

"MY DEAR CHILDREN,—We have received Alfred's letters from Paris of the 18th and 19th, which have greatly pleased us. Your excursion thus far has been uncommonly interesting. Your intercourse with the Prince of Courlande, and more especially with Marshal Blucher, are events which could hardly have been calculated on, and must have gratified you exceedingly. I do not think that many of your countrymen will be likely to partake of similar honours. Eliza mentions that she wrote from Rouen; this letter has not been received, which we regard as a great loss to us. . . . . We have not fixed on the time of going to Bayton;

it will probably be in two or three days. We are not delaying on account of Alfred's absence, and I should be sorry if he shortened his stay in France on that account." . . . .

The above letter refers to a very agreeable visit, which his two younger sons, and one of their sisters, paid to Paris in May, 1814, in company with some friends, shortly after the allied armies entered Paris. As they were among the earliest of the many English tourists who had hastened upon the conclusion of peace to enjoy the liberty of foreign travel, —a luxury long unattainable,—their appearance excited the curiosity of the inhabitants of the towns through which they passed, and frequently drew forth acts of polite attention from many who looked upon England as the chief agent in the restoration of peace to the world. The following extracts from a journal written by one of the party give a lively picture of the novelty and excitement of a visit to Paris at that eventful time:—

"*Paris, May* 17, 1814.

". . . . Whilst viewing the curiosities of Nôtre Dame, we accidently fell into conversation with an officer who happened to be present for the same purpose, and whom we afterwards found, to our surprise, was the Prince Biron de Courlande, a Major-General in the

Prussian service. He was very polite in his manner, paying particular attention to the ladies, whose English dresses, he said, first attracted his notice, and induced him to join us, feeling, as he did, so much esteem and respect for that nation. He was decorated with eight orders, and wore a Persian sabre. One of the orders was given him for taking 300 prisoners, and another for capturing twelve pieces of cannon.

"When we had finished our inspection of Nôtre Dame, he invited us to accompany him to the Museum of French Monuments, and carried Eliza, and Mr. and Mrs. Smith,* with him to that place in his carriage, entertaining them on the way with a little abstract of his own history, from which it appeared that he had been partly educated in England." . . . .

"*May*, 18, 1814.

". . . . Mr. Smith, Nathaniel, and I, called by appointment at the hotel of the Prince de Courlande. We found him much engaged with official business, but he liberated himself as quickly as possible, and agreeably to the promise he had made the day before, of introducing us to Blucher, he accompanied us to the residence of this gallant veteran. After waiting a few minutes, the Field Marshal ap-

* Their son is the well-known and respected clergyman of Leamington, whose talents as a preacher are there so highly appreciated.

peared dressed in plain black clothes, and having two orders suspended close round his neck. He addressed himself to us in a polite and courteous manner, and on Mr. Smith expressing the sense we entertained of the honour done us in being admitted to an interview with one of the greatest warriors of the age, he bowed and shook hands with Mr. Smith. He inquired when we left England, and when we proposed to return; stating that the Prince Regent had invited him to London, and that he proposed to go there in about ten days; and on Mr. Smith alluding to the feelings of admiration and respect entertained by the English nation for his character, the warm expressions of attachment which were drawn forth whenever his name was mentioned, and the joy and exultation with which he would be received among them,—he replied that the approbation of the English people was regarded by him, as one of the most acceptable recompenses his services could receive. As we were about to take leave, one or two sentences passed in the German language which I did not understand, and then the Prince told us that the Marshal invited the ladies to come with us to take coffee with him the next morning at ten o'clock, which of course we accepted. The Marshal then shook me by the hand, and, on Nathaniel asking the Prince to obtain for him the same honour, Blucher guessing at what he was saying, shook hands with him in the heartiest manner. We then departed with feelings of high gratification."

"*Thursday, May* 19.

". . . . Agreeably to appointment, we called on the Prince with the ladies. He conducted us to Marshal Blucher's, where we stayed about three-quarters of an hour, and partook of a breakfast provided for us of coffee and various kinds of wine, liqueurs, and cakes. Colonel Lowe, General Kleish, and two or three other officers were present. The Marshal shook hands with us all at parting, and conducted us to the door, and waited till the carriage drove off. The Marshal is rather above the middle size, well made, broad-shouldered, and not at all inclined to corpulency; he stoops a little, in the same manner as Frederick the Great is usually represented in the pictures of him. His politeness is more like that of the English than the French, the particular features in his appearance are frankness and dignity. His countenance is open, regular, and commanding, his eyes bright, his hair rather thin and powdered, his mustaches are light brown, large, and overhanging his mouth. I should not have thought him much turned of sixty years of age, but report stated him to be seventy. The Marshal lodged in the palace of the ci-devant Queen of Holland. In the front of the Court are the stables, one of which was occupied by the stud of the Prince de Courlande, fourteen in number, which he showed to us. . . . .

"The Prince de Courlande was a good deal with us.

He spoke highly of the King of Prussia. Of the Emperor of Russia he said some slighting things, and prejudice and family feeling seemed a good deal upon his mind. His father or grandfather had been deprived of their estates by a late Czar, and only restored in part. This indueed them to leave the country, and to enter the service of other Powers." . . . .

"*May* 22.

". . . . Spent the evening at Mr. Stone's,* where we met M. Bessierres, a distinguished member of the Legislative Body, and one of the most eloquent advoeates in France.

" Mr. Stone told an interesting aneedote of tne celebrated Koseiusko, who had lived for some years in retirement about fifteen leagues from Paris. As a party of the Allies were approaehing a neighbouring village, and were preparing to eommit depredations, he walked to meet them, and in an authoritative manner desired them to desist from eonduet so disgraeeful to them as

* Mr. Stone was the maternal uncle of Dr. Adair Crawford, the Founder of the Malta Protestant College. The edition of the Bible which he published at Paris on the responsibility of the Deputation of the London Missionary Society was known as " Stone's Bible," and was the only edition of the Bible in France till, after the peace of 1815, three editions were successively published, called " Martin's Bible," the " Montauban Bible," and the " Toulouse Bible."

soldiers and as Poles. The men were astonished to hear themselves addressed in their own language, and in the military terms of their country, by a French farmer, and demanded who he was who dared to interfere in so extraordinary a manner. The exiled patriot at first declined to answer the question, but continued to desire them to abstain from plunder, and to assure the officer who accompanied them that, unless he prevented his men from doing mischief, he should be reported at headquarters. His tone, his manner, his boldness, while it raised the wonder, excited also the respect of the party; and the question which had at first been asked as an insult, was now enforced with earnestness and respect. After some time, he replied to it by saying, 'I am your countryman; I have fought and bled with you; such and such regiments have been commanded by me; I am Kosciusko!' At the sound of this name—so beloved, and seeing before them the hero—even then the idol of his country, the men prostrated themselves on the ground, and heaped the mud and snow upon their heads, to indicate their unworthiness to appear in the presence of so illustrious a chief.

"Kosciusko, on his return to his house, found it surrounded by a guard, who had been stationed there to prevent his sustaining any inconvenience from the advance of the troop. The Emperor Alexander had ordered this at the request of his friend and tutor, De la Harpe, as a mark of the esteem in which he held

the character of this incorruptible patriot. Not an article of his property was injured.

"Mr. Stone also informed me that the address to the Poles, circulated at the commencement of the Russian war, and signed with the name of Kosciusko, was never seen by him till it appeared in the French papers. He always abhorred the character and conduct of Buonaparte, and uniformly refused the most tempting offers he made him of engaging in his service. The use thus made of his name much displeased him, but he had no means of vindication. Not a press in France would have dared to have printed a denial. Mr. Stone further informed me that the addresses with which the papers were constantly teeming, purporting to be from the different towns of France, were constantly manufactured at Paris, and that they were rarely heard of by the people of these places till they appeared in the public prints." . . . .

Much of the happiness of this happy life, apart from what was purely domestic, arose from the delightful intercourse with devoted Christian men, which the oneness of their work occasioned. Mr. Hardcastle's love towards his fellow-labourers was a distinguishing grace in his character; it remained in his heart a bond of union that was never broken. This is touchingly recorded in the letters which follow:—

FROM THE DIRECTORS OF THE MISSIONARY SOCIETY, TO JOSEPH HARDCASTLE, ESQ.

"*London, August* 29, 1814.

"SIR,—The Directors of the Missionary Society having thought it expedient to engage some rooms, in which the curiosities sent by our missionaries may be deposited, and judging that the apartments being centrally situated will be convenient for the meeting of the Directors in future, beg leave to take the opportunity of tendering to you their most sincere and cordial thanks for the kindness and generosity with which you have favoured the Society for many years past, by accommodating them with the use of your rooms at Old Swan Stairs, and for the refreshments perpetually offered to the Directors at their meeting there.

"The Directors, Sir, feel obligations which they are absolutely incapable of expressing; it is impossible for them to find any words adequate to their grateful sentiments; they can only entreat you to accept this sincere declaration of their gratitude, accompanied with wishes equally sincere and cordial, for the continuance of your valuable life, the establishment of your health, and the happiness of every branch of your family; and especially that you may continue to enjoy, in the fullest measure, the rich blessings of that glorious Gospel which you have long promoted by your counsel, your example, your fortune, and the

friendly accommodation afforded to the Missionary Society.

"In this feeble acknowledgment of favours received, the Directors beg leave to include your sons, who have for some years past so kindly concurred with you in conferring the benefits just mentioned, and who, we earnestly hope, will continue to tread in the steps of their pious father.

"We beg leave to subscribe ourselves,

"Your affectionate and obliged Friends,

"THE DIRECTORS.

(Signed) { "J. WONTNER, *Chairman.*
"G. BURDER, *Secretary.*"

To this letter Mr. Hardcastle replied as follows:—

"*Bayton, Suffolk, September* 16, 1814.

"MOST RESPECTED FRIENDS,—The expressions of kindness which your letter contains could not fail to excite all the sensibilities of my heart. Your acceptance of the humble accommodations in which you have been accustomed to conduct the concerns of the Missionary Society has always been regarded by me as conferring a distinguished privilege and honour, which I could not relinquish without the utmost regret, were it not for the hope that the convenience of many of the Directors, and the general interests of the Society, may be promoted by the change you have made. In resign-

ing, however, a pleasure and an honour which I have so highly valued and so long enjoyed, I shall cherish, to the close of my life on earth, the recollection that these humble apartments have been consecrated by the associations of many eminent servants of God for sacred consultations; by the various measures of Christian benevolence which originated there; by the elevated devotion which has ascended thence to heaven; and by the condescending presence of Christ, which I believe has been in the midst of you. It will be my sincere prayer that in all these respects 'the glory of the latter house may be greater than that of the former.' I am, with unabating respect and affection, and in the best bonds, Yours,

"JOSEPH HARDCASTLE."

The Religious Tract Society was in like manner compelled to remove in 1815; and through their Secretary, the Rev. Joseph Hughes, expressed their grateful acknowledgments.

TO JOSEPH HARDCASTLE, ESQ.

"*Battersea, January* 22, 1815.

"MY DEAR SIR,—The Committee of the Religious Tract Society cannot retire from the premises they have occupied for fourteen years without gratefully acknowledging the kindness of the gentleman to whom they have been indebted for this important accommodation,

and by whom it would have been cheerfully afforded for years yet to come.

"I account it a privilege and an honour to be employed as the medium through which their sentiments are communicated. Allow me to state, that while they thank you, they tender also their congratulations; for they cannot forget, that although you have seldom had it in your power to take part in their counsels, you have uniformly evinced a lively interest in their proceedings, and especially in their success. You are, indeed, identified with the cause, and as long as it continues to prosper, that is, to augment its means of promoting the everlasting happiness of mankind, you will acquire an accession to that measure of joy which I trust all your philanthropic engagements will connect with the whole of your progress through life, and with your last reflections.

Divine Providence has empowered you to contribute largely to the happiness of thousands near you, and millions afar off. On their behalf, the members of the Missionary Society have from time to time thanked you with all the cordiality which the Committee of the Tract Society have employed me to express.

"Well may sentiments of equal warmth resound from all the nations of the earth, when it shall be told them that the plan of the BRITISH AND FOREIGN BIBLE SOCIETY was proposed, and advanced far towards its mature state, on YOUR PREMISES, and that its first

meeting was held in compliance with an invitation which, among other signatures, contained your own.*

"I conclude with requesting, in the name of the Committee of the Religious Tract Society, your acceptance of their publications, and with assuring you that their esteem for your general character rivals their gratitude for your persevering and costly patronage.

"I am, my dear Sir, yours with much regard,

"JOSEPH HUGHES."

To this letter Mr. Hardcastle made the following reply:—

TO THE REV. JOSEPH HUGHES.

"*Hatcham House, February* 15, 1815.

"REVEREND AND DEAR SIR,—I request you will accept my sincere acknowledgments for the kind and obliging expressions contained in your letter which I have just received.

"To have had the opportunity of affording accommodation to a circle of friends so justly estimable, and engaged in a work of so much benevolence and utility, could not fail to be regarded by me as a source of pure gratification, and the recollection of it I shall cherish to the last hour of my life.

"That the gentlemen who compose the Committee of the Tract and other important Societies should have

* Mr. Owen's history of the Bible Society omits these as well as other circumstances in the early proceedings of the Institution.

found it convenient to discontinue the use of the rooms they have occupied, is felt by me as a loss both of privilege and honour, to which I can only be reconciled by the hope that the interests of those Institutions and the convenience of those who conduct them may be thereby promoted.

"It has been a great abatement in my satisfaction, as well as loss in my improvement, that I have not been able to attend the meetings of the Committee; but it has constantly afforded me much pleasure to be convinced that so excellent an Institution was under the direction of gentlemen so well qualified and inclined, both by talents and application, to carry its beneficial designs to the utmost extent. If I receive the congratulations which your kindness offers with that doubt and hesitation which I feel I ought to do, with how much greater propriety and justice may I return them to the Committee, whose labours have been so abundant and successful, and more especially, dear Sir, to yourself, whose life is entirely engaged in the diffusion of Divine light throughout the world, either from its great fountain, the Holy Scriptures, or from those pure though lesser luminaries which partake of its rays, and contribute also to cheer and enliven this dark world.

"I request you will tender my grateful thanks to the gentlemen of the Committee for their valuable and acceptable present of their publications, and that you

will receive yourself the assurance of my most respectful and affectionate attachment.

"JOSEPH HARDCASTLE."

The Hibernian Society also left Old Swan Stairs about the same time, with cordial expressions of thanks and esteem.

Mr. Hardcastle retained his office as the Treasurer of the Village Itinerancy Society down to the period of his death.

It was at Hatcham, in the spring of 1815, that he first sustained a slight stroke of paralysis at family prayer, which gave him a more decisive warning that "the earthly house of this tabernacle was about to be dissolved." From the effects of this attack he recovered rapidly, and, on his return to Bayton, seemed to enjoy much of his accustomed elasticity and health.

But during this the last summer in Suffolk, a cloud of deepening sadness overcast the sky. Those parental hearts which, "by the good hand of their God upon them," had hitherto been wont to unite in glad thanksgiving, were now uplifted in anxious supplication. The failing health of their beloved daughter Selina, in the early spring-time of her life, became more and more apparent, while every means of restoration were used, in change of scene and change of air, in vain! She had, indeed, already begun to number (however unconsciously) those years of long-suffering,

yet cheerful patience, which, amidst more or less of mitigation, were to go on, in sunshine and in shower, until she had herself mourned the passing away of all, save one, of those who then sorrowed in sympathy with her.

About this time her father thus addressed her youngest sister at school:—

"*Bayton, May* 10, 1815.

"My dear Emma,—As I know you will be anxious to be informed of the state of your dear sister Selina's health, and as I also engaged to write to you on this day, I now sit down with the design both to gratify your wish and also to redeem my own pledge. It would indeed be most grateful, both to you and to me, were it in my power to assure you that a material improvement had taken place, either in her strength or appetite, or that there were any very hopeful indications of returning health; but at present we are only permitted to say that she is not worse than she was when she left Hatcham. However, as the weather is now so fine as to admit of her being much out in the air, and also of her taking exercise, we hope these advantages will be apparent in a short time. Almost every day I drive her in the pony-chaise for about two hours—a very gentle pace, so as not to shake her inconveniently, and she seems to enjoy much the scenery around us. The weather is very beautiful, and every circumstance

would conspire to promote our enjoyment, were it not for the pensive feeling occasioned by your sister's illness. However, she is at the disposal of our Heavenly Father, and we hope He will be gracious in hearing our earnest but submissive prayers, and, in due time, restore her the blessing of health, and sanctify the affliction to promote her highest good. You will perceive, my dear Emma, in this, the great uncertainty of health, and even of life itself, in the season of youth, and the unspeakable importance of being prepared for a departure out of this present world, as it may take place, without much previous warning, in the morning of your days. I am in great hopes that our dear Selina has already chosen the better part, and been inclined to seek first the kingdom of heaven and His righteousness, and that Christ will be her portion and Saviour in this life and in the next.

"Our relations here are very kind in their solicitude concerning us. On Monday, Mrs. Buck and Mrs. John Corsbie dined with us; yesterday, our friends from Stanton, and also Samuel and Robert Buck. To-morrow, we are to go to Stanton. On Monday, your sister Eliza returned to town with Mrs. Joseph Corsbie; but, as she proposed to go on Tuesday to see her sister, Mrs. Burder, I suppose you have not yet seen her.

"Your affectionate Father."

TO HIS SONS.

"*Bayton, June* 27, 1815.

"My dear Sons,—The intelligence which your letters and the papers communicated is indeed of transcendent importance, and will, I hope, produce a state of peace and tranquillity in Europe not soon to be disturbed. We cannot be sufficiently grateful to that good Providence which presides over the events of the world, for this merciful interposition, and we should hope and pray also that the influences of His Holy Spirit may be so graciously and powerfully diffused among the nations, as to prepare them for that peaceful reign of the Messiah which is the ultimate end of all antecedent dispensations, and will be the distinguishing glory of the latter days, on which I am persuaded we are now entering. . . . .

"Your affectionate Father."

"*July* 11, 1815.

"We have great occasion for thankfulness for the many mercies and comforts which we are favoured with; yet the dangerous indisposition of our dear Selina, and the general uncertainty of all earthly possessions, should incline us to set our affections on superior objects—treasures which are everlasting. May the great and glorious prize of your high calling be the mark at which you continually aim!

"Your affectionate Father."

The following autumn a more sudden and severe affliction clouded the happiness of the domestic circle, occasioned by the loss of a beloved daughter-in-law, whose introduction into his family in the early part of the year had been an event of much joy. The attractions of a superior and accomplished mind, blended with the loveliness of youth and the graces of Christianity, fitted her to be the life and ornament of the home over which she was about to preside. But at that very time, when new congratulations greeted the birth of an infant son, she was suddenly withdrawn from this scene of earthly happiness to be welcomed to a "mansion" in her "Father's house," "where only there is perpetuity of bliss." The following extract is from a letter addressed by Mr. Hardcastle to Mr. Corsbie on this occasion:

"The loss we have sustained can only be appreciated by those who were intimately acquainted with the uncommon endowments of her mind, and the equal amiableness of her disposition; and the stroke has been felt with an increased weight, because it was, a little before, so unexpected. . . . .

"The closing scene of our dear daughter's life was full of peace and hope. She had a confident reliance on the power and grace of Christ, and took her leave of this world of sorrow with the delightful anticipation

of the glorious scenes into which she was about to enter. . . . .

"We cannot, therefore, mourn on her account, but we are permitted to weep on our own. We shall long retain a pensive recollection of her solid virtues and engaging manners, and cherish the hope of meeting her in a brighter world."

There was no more return to Bayton after this event. The whole family reunited at Hatcham, and in the midst of those most dear to him the few remaining years of Mr. Hardcastle's devoted life were passed, although the probability of ultimately removing into the country was still contemplated; for Hatcham itself was beginning to change, and was no more "the calm retreat, the silent shade," he had first known it, thirty years before, when, amidst the density of its summer foliage, or in the darkness of the winter night, it had been a task of some adventure for a stranger to reach its kindly portal.

HONOUR and happiness unite
To make the Christian name a praise.
How fair the scene, how pure the light,
That fills the remnant of his days!

A kingly character he bears;
No change his priestly office knows;
Unfading is the crown he wears;
His joys shall never reach a close.—COWPER.

CHAPTER X.

Eventide.

The following extract belongs to an early period in Mr. Hardcastle's life, but in reference to those hallowed occasions when, in company with his wife, he used to receive the Communion with Mr. Townsend's Church at Bermondsey, it is here inserted.

TO MRS. HARDCASTLE.

"On Sunday, my dear love, you know I shall be engaged in an employment of pleasing solemnity. I trust my gracious Redeemer, whom I so frequently offend, and of whose fellowship I am so entirely unworthy, will nevertheless make Himself known to me in the breaking of bread. I hope my heart and views will be elevated, and my affections disentangled from sublunary objects, that I may be more fitted to converse with God, with my own heart, and with thee, and to live more as one who possesses Divine directions and heavenly anticipations!

"I remain, my dearest friend, yours with ardent affection."

The next letter was written by Mrs. Hardcastle in the spring of 1803, long after she had chosen the better part; for at that time, even in the Church of England, an approach to the Lord's Table by no means universally or even generally followed on Confirmation, and amongst the orthodox Nonconformists admission to the Holy Communion was only to be obtained upon an open profession of faith by personal examination, or by letter, which often turned back the timid. In this instance the delay was without cause; but the unerring Word remains: "Whosoever shall eat this bread and drink this cup of the Lord unworthily shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread and drink of that cup." (1 Cor. xi. 27, 28.)

FROM MRS. HARDCASTLE TO THE REV. JOHN TOWNSEND.

"Rev. and dear Sir,—You are not unacquainted that my thoughts have been for some time past engaged on the subject of uniting with the Church under your pastoral care in the sacred act of commemorating the death of our Saviour at His sacramental table, but I have hitherto been restrained from a sense of the

solemnity of the act, and the fear lest my experience has not been such as to entitle me to that privilege. The process by which I trust the Spirit of God has carried on His work in my heart has not been attended with that extreme terror which some have described, yet I feel an increasing conviction in my conscience of my fallen condition, and 'that it is an evil and bitter thing to sin against God.' I perceive the necessity of an atoning sacrifice in order to procure pardon from God and peace for the guilty conscience; and have been enabled by faith to come to the Lord Jesus Christ, and trust in Him as the Redeemer of my soul. I perceive that I am in myself destitute of that righteousness in which it is requisite to appear before the most holy God; but I desire to rest upon Him who is revealed in the Scripture as 'the Lord our righteousness.' I am also weak and helpless, and find that the principles of the fallen nature are at war with those of the renewed mind, so that I should despair of final victory, were it not that Christ is made to believers 'sanctification and redemption.' I consider myself as having yet made but little progress in the ways of God, and it is with a weak and trembling faith that I can claim an interest in the great Atonement; but yet I do entirely renounce every other ground of dependence, and look to that alone as the refuge of my soul.

"The recollection that our great High Priest is merciful as well as faithful, and that He invites the

weary and the needy to come to Him for rest and peace, encourages me to desire communion with His people, and more especially with Himself, at His table, in the hope that, whilst I make this public declaration of my attachment to Him, He may also, by His Spirit, assure my soul of its interest in His redemption, and strengthen me for a course of greater devotedness to His service and enjoyment of His presence; and I am desirous to be united with your Church, because the great principles of the Gospel of Christ, which are the substance of your ministry, are conformable, also, to my views of Divine revelation, and because I hope my attendance thereon has been accompanied with the blessing of God, as well as satisfaction to my own mind; and, whilst I shall entreat a continued and increasing blessing on your spiritual labours, I request, also, an interest in your prayers, and those of the Church, that this act, by which I desire to devote myself more publicly to God, may, through Jesus Christ, be acceptable to Him, and that I may be enabled to walk worthy of so high and holy a vocation, waiting for His coming, and trusting in His salvation.

"ANNE HARDCASTLE."

The number is daily diminishing of those who recollect the deep solemnity with which Mr. Townsend, in his later years especially, administered that sacred feast. It was, perhaps, a part of his ministry as impressive to

those who did not partake of the Lord's Supper as it was strengthening and edifying to the communicants.

Very solemn was the scene as he advanced with slow and measured tread, at the close of the afternoon service, to take his place at the Sacramental table. His hoary hair and somewhat bending form betokened that with him, at least, "the time was short." Very touching, too, it was to hearken to the cadence of his mellowed tones as he announced the hymn—

"Why was I made to hear His voice,
And enter while there's room;
When thousands make a wretched choice,
And rather starve than come?

"'Twas the same love that spread the feast
That kindly forced me in;
Or I had still refused to taste,
And perished in my sin."

And as the shortening days of autumn gave place to the deeper shades of winter, amidst the gathering gloom, illumined only by the lights around the simple board from which he had been dispensing the emblems of a Saviour's dying love, it was solemn to listen while he told of those who had already left their company, and had sat down with Abraham, Isaac, and Jacob at the marriage supper of the Lamb, and spoke of the uncertainty that some there present would even yet reach the end of the then ending year, far less of that approaching! At such times he would again raise his voice with the well-known words of Dr. Watts—

"One army of the living God,
To His command we bow;
Part of the host have crossed the flood,
And part are crossing now"—

Or gave out the following hymn, with which the service frequently concluded:—

"Give me the wings of faith to rise,
Within the vail, and see
The saints above, how great their joys,
How bright their glories be."

"Once they were mourning here below,
And wet their couch with tears;
They wrestled then, as we do now,
With sins, and doubts, and fears.

"I asked them whence their victory came?
They, with united breath,
Ascribed their conquest to the Lamb,
Their triumph to His death.

"They marked the footsteps that He trod,
His zeal inspired their breast;
And, following their incarnate God,
Possessed the promised rest."

Mr. Hardcastle's declining strength seemed now to indicate that the time was arrived when he should retire from the active engagements of business, whether of a public or a private nature, and early in the next year he addressed the following letter to the Directors of the Missionary Society, resigning his office as Treasurer:—

"MOST RESPECTED FRIENDS,—In consequence of advancing years and increasing infirmities, it has become desirable that I should soon retire, not only from the engagements of commercial life, but also from the vicinity of the metropolis, to a remoter part of the country, and it is therefore my duty to give you this intimation, that you may have a sufficient interval previously to the General Meeting to fix your attention on some one else whom you may be inclined to recommend to fill that honourable station amongst you which I have so long occupied; and it is the more incumbent on me to do this, because I have every reason to conclude, by experience very frequently repeated, that the partiality with which you have always honoured me would still induce you to continue that appointment in my hands.

"It has been to me a source of regret that frequent indisposition, and also long absence from town, for the last three years, have prevented me from enjoying the pleasure of your society and assisting in your deliberations; and now the prospect of a more entire separation awakens and fixes indelibly on my grateful recollection the unceasing kindness which for the long space of more than twenty years I have received at your hands, without a single instance occurring of an unpleasant nature; and I am persuaded, also, that to the latest hour of my existence on earth it will remain on my part an occasion of peculiar thankfulness to God that I was

permitted to unite with you in laying the foundation of an Institution which appears to be so intimately connected with His glory, and which has always been favoured with so many pledges of His approbation, as to suggest and almost warrant the hope that it will hereafter appear to have been one of His most efficacious instruments of evangelizing the apostate world, and out of its ruins and desolations preparing some part of the glorious materials of that eternal temple in which He will be immortally adored.

"I remain, much-respected friends, with unabated respect and affection, yours,

"JOSEPH HARDCASTLE.

"*Hatcham House, Feb.* 7, 1816."

To the foregoing letter the Directors replied in the following terms:—

"*Missionary Rooms, April* 8, 1816.

"SIR,—It was with the most painful feelings of regret that the Directors of the Missionary Society learned from your letter of the 7th of Feb. that by your expected removal from town, they were likely to be deprived of your valuable services as Treasurer of this Institution; an office which from its commencement you have sustained with great advantage and credit to the Society, and with the highest possible reputation to yourself. Extremely unwilling that a relation endeared

to them for so many years by your talents, your temper, and your constant kindness, should be entirely broken off, it was the unanimous wish of the Directors, that although they could not hope any longer to avail themselves of your active services, they might nevertheless be enabled to retain the sanction of your name, which they are confident has contributed essentially to establish the reputation of the Society almost all over the globe. A Committee was therefore appointed, to consider in what manner the pecuniary concerns of the Society, hitherto conducted by yourself, could be hereafter so managed as to relieve you wholly from the labour and responsibility of the office. The Committee applied themselves to this inquiry with zeal and assiduity, but the Directors are much concerned to find that unexpected difficulties arose in the arrangements, and that the wished-for object was scarcely attainable.

"When this report was received by the Board, it appeared to them, though extremely unwilling to admit the persuasion, that they must relinquish their scheme, and that they must be prepared to announce to the Society at large, at their next anniversary, the unwelcome necessity of receiving your lamented resignation.

"The communication of this measure, Sir, to you, cannot be made without accompanying it with the repetition of our assurances that we shall never cease while we live to feel and to acknowledge the obligations the Society owes to you, Sir, for the attention, the judgment,

and the liberality you have constantly displayed in the management of its important concerns, and to express our ardent desires and prayers that the richest blessings of that glorious Gospel which you have laboured to diffuse among the heathen, may rest upon you in your retirement from public life; that the Sun of Righteousness may gild the evening of your days, and that in a brighter and better world you may enjoy the smiles and plaudits of that Saviour whom you have laboured to serve. Permit us also to implore the same blessings on your beloved and respected family, that they may be sharers in the pleasures and honours of that Gospel which it is our mutual privilege to profess. We are, dear Sir,

"Your affectionate friends,

"THE DIRECTORS OF THE MISSIONARY SOCIETY."

(Signed by twenty-two Directors.)

From this period Mr. Hardcastle retired from active life. His remaining days, notwithstanding occasional attacks of illness, flowed on calmly and happily, cheered by the presence of his Saviour, and brightened by the blessed hope of approaching rest with Him.

But his zeal was still unabated, and his heart was often cheered with good news from some far country in which he had been instrumental in planting a Mission. It is to the arrival of such tidings from

Africa that Dr. Haweis alludes in the following letter, written in the eighty-third year of his age :—

TO JOSEPH HARDCASTLE, ESQ.

"*March* 8, 1815.

"My dear, old, precious, and long-tried Friend, —You knew how much joy and thankfulness the contents of your letter would give me, and I am highly obliged to you for the gratification. Feeling our own unworthiness to be employed in so noble and blessed a work, we cannot but the more admire and adore the power and grace of Him, who can make the jaw-bone in his hands effectual to accomplish his own adorable purposes. It does seem, indeed, as if 'the set time to remember Zion was come.' The intelligence from the Cape has raised my heart to high exultation. The finger of God in so diffusive a circle appeared next to miraculous, and the coincidence in the isles of the sea, with like manifestation of the *outpouring of the missionary work*, fills me with joy unspeakable. To see the adorable Master's kingdom coming upon earth with such power and glory wakens up in us, after the years of hope deferred, something of the good old Simeon's cry, 'Now lettest thou thy servant depart in peace.'

"I hope the tidings will tend to arouse a fresh spirit of prayer and zeal among all the holy brethren. I mean to devote Sunday evening to the communication

of the whole body of missionary intelligence, and to make the hearts of many glad as my own. It will give me great pleasure to be further informed what progress hath been made to reinforce any of our missionary stations, and the names of such as are gone, or about to go, to join in the work and labour everywhere; and I presume you know I have an express lodgement in my hands for an equipment of the first brethren and sisters destined for Eimeo or Otaheite. A number of my congregation have offered themselves, whom Mr. Wilkes informed me the Society would not want, as many having been accepted as would fill the Missions at present on the stocks. As they seemed disappointed, I suggested to them an opening which I understood was to be made by Government for a body of settlers to go to Upper Canada; and I have fourteen or twenty who profess a desire to go, with the hope that their services may be of use to the great cause. If you can furnish me with information on this subject I shall be obliged; and whether Mr. Smart, at Elizabeth Town in Upper Canada, might not feel his hands much strengthened by a little band of serious-minded men, whose hearts, I hope, are on the Lord's side. The Government, it is said, offers a quantity of land for a settlement, to convey them to the place of destination, and afford them support till their own labours may afford them the fruits of their cultivation.

"We receive the kind remembrances of Mrs. Hard-

castle and your dear family with affectionate acknowledgment, and can truly say how continually you are in our remembrance and our prayers. You are often the subject of our conversation. I had hoped I might have seen you here. Might not the infirmities of which you complain, find relief from these salutary waters? —you are still at an age to have your strength renewed in your journey. I own I long to see you, and it will be among my chief inducements to come once more to our Missionary Meeting, if my life is preserved, and I feel my strength at all equal to the effort. At eighty-two the springs of life are so much relaxed, that vigorous exertion can hardly be put forth; and yet, through a very singular dispensation of that good Master who hitherto hath helped me, I am still strong to labour, often less fatigued than I have been twenty years ago; and my faculties, I am assured, manifesting no perceptible decay, my voice as firm, and my articulation as distinct as formerly; and what, above all, I have to bless Him for, He does not leave His word without witness as the power of God to the salvation of the hearers. That you are in health better than formerly, inspires hope that you may be more confirmed, and still enabled for the blessed work in which you have been so long and so heartily engaged. You and yours, I know, will rejoice in my mercies. Mrs. Haweis, though subject to frequent indisposition, is, on the whole, certainly strengthened in her general

habit, and the comfort of my life. The children are everything we could wish or desire, and, we have reason to hope, partakers with us of the grace of God in truth. 'Bless the Lord, O my soul, and forget not all His benefits.'

"Present my cordial regards to all my ancient associates, with whom I have spent so many happy hours; particularly Mr. Rayner, and our tried friends at Camberwell. To Mrs. Hardcastle, Mrs. Burder, and every member of your family, whom I have so often played with, I would maintain a kind remembrance, and believe me,

"Affectionately yours,

"*No.* 5, *Beaufort Buildings, Bath.*" "T. HAWEIS.

The next year Mr. Hardcastle addressed the following letter to Mr. Haldane:—

TO ROBERT HALDANE, ESQ.

"*Hatcham House, October* 2, 1816.

"MY DEAR SIR,—Your important and very valuable publication on the 'Evidence and authority of Divine Revelation,' was sent to me about a fortnight ago, and I received it with much pleasure as an acceptable token from a friend whom I have not had the satisfaction of seeing for many years, but for whom I have not ceased to retain an affectionate remembrance.

"But although I felt the obligation due to your

kindness, yet I thought it best to delay my acknowledgments till I had perused the work; which I have now done, and I can say with sincerity, that it has afforded me very great pleasure, and, I hope, improvement also. I regard it as a work of importance, admirably adapted for usefulness; and I hope the blessing of God will accompany its perusal, and fulfil your wish in rendering it the occasion of promoting His glory, the honour of His word, and of that glorious Messiah, to whose person, offices, and salvation, it bears, through all its parts, so full and complete a testimony. With what satisfaction and thankfulness must we contemplate the aspect of the times in which we live, and especially the operations and success of our Bible and Missionary Institutions. I have lately read over the last Report of both Societies, and am induced to think that we are witnessing the effects of a remarkable effusion of the influences of the Holy Spirit, and that we are probably discerning the dawn of that bright day, which is predicted to shed Divine light on all the nations of the earth. An energy seems to pervade the Christian world, unknown for several preceding ages; and a generation appears springing up, who are likely to follow up with increased zeal the measures of their predecessors.

"I consider myself as standing on the verge of the eternal world, and the decays of nature frequently admonish me that the time of my departure cannot be

very remote. But I am cheered sometimes with the contrast which the present state of things exhibits, compared with that which existed when I first became connected with society; and I am thankful to God for the privilege I have enjoyed of associating with so many excellent friends, who have been made instrumental in producing results so beneficial and so extensive.

"All my family unite in the desire of being kindly remembered by yourself and Mrs. Haldane, and also by your brother and sister, Mr. and Mrs. Haldane of Edinburgh, whose visits occasionally at our house afforded the greatest pleasure, the recollection of which is cherished in all our minds.

"Believe me, my dear Sir,
Respectfully and affectionately,
"JOSEPH HARDCASTLE."

Mr. Hardcastle was never again to meet his friend in this world, but his heart was gladdened with the accounts which reached him of the remarkable blessing which attended Mr. Haldane's instructions, both at Geneva and in the south of France; and when he heard that so many ministers were converted to Christ, and that the pure Gospel once more sounded out from the city of Calvin and the pulpits of Paris, he doubtless remembered with pleasure his own efforts in 1802 on behalf of continental Europe, and blessed God

that the prayers of His people had not been offered in vain.

Before approaching the closing scene of the mortal career of this distinguished Christian, we pause once more to contemplate him in his domestic character.

Never were public engagements allowed to interfere with those of private life; he felt that his first and most sacred obligations began at home, and that in their right discharge he best fitted himself for greater and more extended labours. In this respect is fulfilled the declaration of our Lord, "He that is faithful in that which is least, is faithful also in much," and the more nearly a disciple presses onwards to perfection, the more strongly will he feel that distant claims, however important, and general objects of benevolence, however ennobling, ought never to jostle or push aside those which are nearer and more personal.

As a husband, a father, a friend, and a master, he was, in all respects, a bright example. With what care he watched over the studies of his children, and superintended their general reading, is evident from the usual tenour of his correspondence, while his whole intercourse with them illustrated the truth of the inspired declaration, that "Wisdom's ways are ways of pleasantness, and all her paths are peace." It was his chief object to teach them to entertain a right estimate of the world as viewed in the light of eternity—to teach them not to set their hearts upon

its riches and honours, but to "seek first the kingdom of God and His righteousness," and to remember that, while earthly blessings were not to be lightly esteemed, they were, if weighed against spiritual things, "less than nothing, and vanity." The tenderness with which he sympathized in all their joys and sorrows doubly endeared him to their hearts, while the affectionate care with which he fondly strove to soothe the painful hours of sickness or debility, was strikingly conspicuous, even amidst his own sinking energies, on behalf of that beloved daughter who had been for some years the object of their watchful anxiety.

"At no time did he seem, either by the cares of the world, or by the continuance of prosperity, to be disinclined to spiritual conversation, or unfitted for devotional engagements. His heart was always attuned for the exercise of thanksgiving and supplication; and when in his family he conducted their morning and evening devotions, it was indeed a privilege to surround with him the domestic altar, and to feel the glow of holy affections kindled by the flame of hallowed fervour which pervaded the sacrifice of his lips and his heart." Never has the heart of a husband and father been more beautifully exhibited, than on that touching occasion, when his beloved wife and children were standing round his dying bed, he asked if they were all present, and then with pathetic tenderness exclaimed, "IN THIS LITTLE CIRCLE I HAVE CENTRED ALL MY AFFECTIONS."

"MARK THE PERFECT MAN, AND BEHOLD THE UPRIGHT; FOR THE END OF THAT MAN IS PEACE."—PS. XXXVII. 37.

SUN of my soul! Thou Saviour dear,
It is not night if Thou be here:
Oh, may no earth-born cloud arise
To hide Thee from Thy servant's eyes.

When the soft dews of kindly sleep
My wearied eyelids gently steep,
Be my last thought, how sweet to rest
For ever on my Saviour's breast.

Abide with me from morn till eve,
For without Thee, I cannot live:
Abide with me, when night is nigh,
For without Thee, I cannot die.

CHAPTER XI.

The Close of Life.

IT was in the afternoon of the 1st of November, 1817, that Mr. Hardcastle went forth, for the last time, to take his accustomed walk amidst his pleasant grounds to contemplate the setting sun. He had ever loved to observe the varying path of that glorious emblem of the Sun of Righteousness; and the nearer his own final hour approached, the deeper interest he appeared to take in watching its departing rays. On that evening the sun went down in clouds gilded with tints of varied splendour; and, while he paused to survey the majestic scene with his youngest daughter and infant grandson, it seemed as though his ardent thought glanced forward to the time when his sun should set, to rise again in cloudless skies and in a brighter world. On the same evening, a few hours afterwards, while kneeling round the family altar, again the summons reached him, as if borne by a swift messenger from the mercy-seat, before which he bowed, to

tell him that the Master whom he loved, no longer required his service upon earth. He was struck with paralysis, but not deprived of his recollection or speech. While his sons were raising him, with unruffled serenity he calmly said, "I could not pass better than from before the throne of grace to a throne of glory."

For some days he considered himself as at the very gates of the eternal world; and with this firm persuasion he confronted death without dismay, and in the full exercise of an unclouded intellect, although occasionally under the pressure of much bodily weakness, spoke of the things which belong to the kingdom of heaven, with an emphasis both of language and manner never to be forgotten. He knew in whom he had believed, and in the King of terrors he beheld only a vanquished enemy. He looked to the empty tomb of Jesus, and he anticipated with joy the glorious resurrection of the last day. What, then, had he to fear?

The following are some of the sentences spoken at intervals in the commencement of his illness, in circumstances of great weakness, and in the anticipation of speedy dissolution. They were committed to writing at the time, and it was afterwards a subject of much regret that a more ample record was not preserved of the expressions which, during the last months of his life, evinced the peace that reigned in his heart:—

"Lord Jesus, thou hast said, 'He that believeth on me shall never die; and he that believeth, though he

were dead, yet shall he live.' I believe this—I believe I shall never know what death is, but pass into life."

"Lord Jesus, thou hast said, 'Him that cometh unto me, I will in no wise cast out.' I firmly believe these words—I come to thee—thou wilt not cast me out." . . . .

> "Jesus, thy blood and righteousness
> My beauty are, my glorious dress;
> Midst flaming worlds, in these arrayed,
> With joy shall I lift up my head."

"My last act of faith I wish to be, to take the blood of Jesus, as the high priest did when he went behind the veil, and when I have passed the veil to appear with it before the throne."

Addressing his family as they stood around him, he said:—

"Make Christ your friend, my sons and daughters, and you will be happy for ever; you will be kings and priests to God—sit on thrones—have, not corruptible crowns! 'Him that overcometh will I give to sit down with me on my throne.'"

"I wish to extol my Saviour with my last dying breath—everlasting life I already feel in my soul."

"If I die, I die in peace with all men: I have no enemies to forgive. It may be the will of God that I should recover. I wish to be understood that I consider life a blessing; I wish to leave it entirely to Him, to live or die."

"Most gracious God! I commit my children to thee; and I charge them to walk in thy fear and love. How happy should I be were I permitted to become the guardian-angel of this family."

"It appears to me, according to my imperfect impression of things, that I should not be satisfied with my own salvation, unless every one of my children are saved with me. But when a Christian gets to heaven" —Here he paused.

"No principle can enter into the mind so sublime as the doctrine of the Cross, which, with infinite majesty, speaks peace on earth, in heaven, and throughout the universe. Let every one of my children glory in the cross of salvation—it is the power of God to every one that believeth. *The power of God!* What feeble ideas do I attach to such expressions! When I enter heaven, I wish to carry the blood of the Cross as my title to it."

"My children, Christ is your best friend. Manifest your regard for Him to the world. He died for you—His last words were, 'Do this in remembrance of me.' He desired to be remembered—avow your attachment—be not ashamed of Him—He is the ornament and glory of heaven."

Another time he said:—

"Are all my children here? In this little circle I have centred all my affections."

To his Wife.—"I thank thee a thousand and

a thousand times for all thy love and kindness. You have been a kind friend to me—a helpmeet in all my pilgrimage. I commit you to the care of seven good and tender children: Mr. Burder makes eight. 'Surely goodness and mercy have followed me all the days of my life; and I shall dwell in the house of the Lord for ever.' I am infinitely indebted for His conduct of me from infancy to the end of my life; He has brought me into connexion with the excellent of the earth; He has drawn me with cords of mercy from my earliest days; He gave me very early impressions of religion, and enabled me to devote myself in youth to His service. And this God is my God for ever and ever—for ever and ever. I said to Him when a young man, 'Thou shalt guide me with thy counsel, and afterward receive me to glory.' 'Whom have I in heaven but thee? and there is none upon earth I desire beside thee.'"

"Let my death be sanctified to you all, and let it become the means of your spiritual—your eternal life."

"I do not expect to recover: I believe this to be my dying scene. I wish to go in peace, with the precious sense of forgiveness and the Saviour's love." To his Wife—"My dear friend,—faithful and good friend, I thank thee for all thy kindness and care, and I thank my children for all their kindness to me. It has been my earnest desire to be a good father to them; it has

been my earnest wish to promote their interests in time and in eternity; it has been the subject of many prayers: and I charge it on them to follow Christ, and to follow me as I have followed Him."

"I hope my departing spirit will be favoured with some intimations of approaching glory; but I will trust in Him—I will trust in Him. In the meantime, I possess a sweet peace, calm and undisturbed—'I will go to God my exceeding joy,' as the Psalmist says. It is an awful thing for a human spirit, deeply depraved as it is, to appear before the tribunal of so mighty a Being. 'He placeth no trust in his servants: the heavens are not clean in his sight.' My sons, I wish you to be decided in your attachment to Christ; let it be distinct and full. That was a noble resolution of Joshua, 'Whatever others do, as for me and my house, we will serve the Lord.'"

"I am now at the end of life, and look back to its commencement. 'Surely, goodness and mercy have followed me all the days of my life.' God has been graciously pleased to preserve me from committing any base sins, and bringing reproach on the Christian name. I have ten thousand sins to repent with all my soul. Notwithstanding I am sensible of my great imperfections, at the same time I am thankful to God; He has preserved me from dishonourable conduct—from unfaithfulness to His cause."

It being observed by his son-in-law, Mr. H. Burder,

who was present, "You have adorned it," Mr. Hardcastle replied:—

"If I have not adorned it, I am thankful I have not brought reproach upon it. 'Not by works of righteousness which we have done, but according to his mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost.' 'Blessed be the God and Father of our Lord Jesus Christ, which, according to His abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead.' 'Who shall lay anything to the charge of God's elect? Who shall separate us from the love of God?' Blessed Lord! thou hast said, 'Death cannot. I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.'"

"Beware of death-bed repentance; I could not now exert a volition of the mind."

"O Jesus, my Lord! comfort my poor soul; cheer me with thy presence. Thy time is best—thou knowest when to turn the key—thou art my Saviour. My experience is that of humble hope—no triumphs, but an utter renunciation of all self-righteousness. I will trust, and not be afraid."

"I bless God for all the comforts of my pilgrimage. 'His presence is fulness of joy, and at His right hand

are pleasures for evermore.' I hope I shall realize those pleasures shortly—I wish to feel thy blessed presence in my heart. O my God, enable me to wait thy time—in thy good time dismiss me."

"I am quite a lost creature in myself: I have no righteousness of my own. I rejoice and hope in Him who sanctifieth the ungodly."

It was observed that it might yet please God to restore him to health; to which he replied:—

"If it please God, I shall esteem life a blessing; but if not, I trust He will take me to Himself, which is far better. If I am to live, I shall welcome life, and thank its Giver; if I am to die, I shall welcome death, and thank its Conqueror. But if I have any choice, it is to die and be with Christ, which is far better."

The first and second chapters of Ephesians being read, he appeared much interested, and said:—

"You see from that glorious epistle, salvation is all from God: it has its foundation in his electing love. This is very consolatory to me in my present state of extreme weakness.

"'A blessed hope of eternal life, which God, who cannot lie, hath promised to all those who believe in Christ Jesus.' Without this hope, I should be of all men most miserable. Blessed Jesus, come to fetch my spirit, it longs to fly out to meet thee."

Feeling himself much worse, he sent for his family, and then, speaking with great difficulty, said,—

"Are you all here? I believe I am going the way of all the earth. Now I commend you to God, and to the word of His grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. I testify to you, as a dying man, that I have no hope but in Christ; I hope He will give to me that eternal life which he only can bestow. He says, 'I will give unto my sheep eternal life.' He will give me that eternal life; and when you see me absent from the body, I believe I shall be present with the Lord. I trust you will all become sincere believers in the Lord Jesus Christ: 'He that believeth in Him shall never die.' I desire with my dying eyes to look to Him, my only Saviour. I trust I shall hope in Him to the end. I wish I had more sensible manifestations in my own soul. 'It is a faithful saying, and worthy of my acceptation, that Jesus Christ came into the world to save sinners.' I look to Him for salvation, as one of the chief of sinners. Fare you all well, my dear children, I commend you all to your father's God; He has been a good God to me—I believe He has pardoned my sins."

"I have just finished my course. I hope also I may say I have fought the good fight, I have kept the faith, and that henceforth there is laid up for me a crown of life, which the Lord the Righteous Judge shall give me in that day."

"Father, into thy hands I commit my spirit! Lord

Jesus, receive my spirit when it leaves the body—thou hast redeemed it—I have waited for thy salvation: the warfare will soon be accomplished—the victory is almost won—I shall soon be triumphant!"

Such were the habitual feelings with which this dying saint advanced to the margin of the dark flowing river, and such the sentiments he uttered in the immediate prospect of eternity.

At an early period of his illness the following communication was addressed to Mr. Townsend:—

"Dear Sir,—My father has desired me to convey to you his wish, that in leading the devotions of the congregation, with whom it has been his pleasure and privilege so frequently to worship, you would remember him according to his present circumstances of great weakness and apparent nearness to the hour of dissolution. Under circumstances of such deep affliction, it is a source of unspeakable comfort to my dear mother, and all the family, to witness the sweet composure of his mind, his resignation, peace, assurance, and joy in believing. His great desire is to feel more of the presence of the Saviour; to magnify His name, to bear his dying testimony to His faithfulness, and to the truth and supporting power of the doctrines and promises of the Gospel.

"We join with him in requesting that you would pray that these and every blessing may richly abound through the short period of his continuance with us.

My dear and inestimable father's hopes and consolations all centre in Christ. He longs to be with Him to behold His glory, and to be changed into His likeness. Our hopes are more depressed this morning than they have been yet. We believe, indeed, the hour of separation to be very near. God grant that that of reunion may be experienced by each one of us in due time.

"Your obliged and faithful servant,

"ALFRED HARDCASTLE."

Mr. Townsend thus relates some particulars of his visits to Mr. Hardcastle:—

"On my arrival being intimated, I was admitted to an interview. I had a short but interesting conversation with him. He pressed my hand in a tender and affectionate manner, and said, 'You are come to see your dying friend. *I*, however, have not the sentence of death in myself *yet;* but Jesus holds the key, and when He pleases I shall go home.' He lamented his inability to speak plainly. I reminded him of the blessing of having one to speak *for* him; an advocate with the Father, when his countenance immediately assumed a placid smile, and he said, 'Yes, as the high priest, under the law, went into the holy of holies, so Jesus Christ has entered with His own blood into the heavens; and in this there is an efficacy that cannot be resisted.' On my second visit, I found him some-

what better, and remarkably tranquil and patient; indeed he was happy in his mind, but deeply impressed with a sense of his own unworthiness and sinfulness. Speaking of the power of Jesus Christ, he quoted Rev. iii. 7, 'He openeth, and no man shutteth;' adding, 'It is all of grace.' He expressed his desire to experience more of the presence of Jesus Christ, and instantly added, 'He is indeed precious to my soul. The Lord my Saviour reigns above; I thought I should have been with Him before now.'"

"I could not help remarking in his conversation the different manner he discovered when conversing on general topics and those of religion. When speaking of the suddenness of the Princess Charlotte's death, and also of that of the late Mr. O., he talked softly and with great calmness; but when he spoke of Christ, and of His great salvation, or of the heavenly glory to which he was going, his countenance glowed with animation, his voice was raised, and his tone was more impressive. At the same time he lifted up and stretched out his hand, which seemed to give dignity and weight to the things which he uttered."

Mr. Townsend afterwards remarks, "Clear as his views were of the way of salvation by Jesus Christ, and rich and powerful as were the consolations he felt in the prospect of obtaining eternal life through that glorious Redeemer, yet there were seasons when his mind was much occupied in close and solemn investigations of the

character of his own Christian profession, and the grounds on which he was venturing to assure himself of eternal glory. In a conversation at one time upon this subject, he spoke of the deceitfulness of the human heart, the danger and awfulness of hypocrisy, and expressed such jealousy over himself, lest, after all, he should be wrong, as convinced me that his mind had been closely exercised on that subject, and also that he came out of the conflict with increased satisfaction that all was well between God and his soul, and that he should not be ashamed in the day of Jesus Christ. This jealousy over himself, this anxiety that he might not be deceived with regard to the great question of his real state before God, was by no means incompatible with his high attainments in religion. Indeed, the more confident we are of being the true disciples of Christ, and that He will take us to glory, the more careful we should be in examining whether that confidence is built upon a scriptural foundation."

In corroboration of this statement, Mr. Townsend observes, "Of all the Christians I have known, he was one of the strongest advocates for sanctification and personal holiness, and one of their brightest examples. He not only discovered great tenderness of conscience upon the essential points of practical religion, but he exhibited the utmost care and anxiety to avoid even the least 'appearance of evil.'"

The hour of his departure was not, however, actually

come. After some weeks of confinement, he once more arose from his bed, but never again to use the hand which, in the service of his Master, had so often held "the pen of a ready writer," nor yet to go forth as in the days of health, to meditate alone, and hold communion with his God. But although these privations must have been painful, to a mind so active as his, yet the impulse of reviving health, and the invigorating breezes of an early and delightful spring, appeared not only to alleviate his sense of weakness, but even to impart to his spirits much of their wonted cheerfulness.

In him might then have been seen realized Gray's beautiful picture of the reviving invalid, exchanging a sick-bed for the enjoyment of restored health :—

> The meanest flow'ret of the vale,
> The simplest note that swells the gale,
> The common air, the sun, the skies,
> To him are opening paradise.

But in Mr. Hardcastle all these feelings were hallowed by associations of a loftier character, and by prospects of more ennobling grandeur. While he once more joyfully welcomed the early blossoms, or gazed on the blue sky, his soul was still stretching upwards to the heaven above, and the tone of his remarks clearly indicated a state of mind, in which spiritual things predominated over temporal. On one occasion, when

just able to be wheeled from his chamber to the window of an adjoining room, he looked out upon the verdant fields, reflecting the brightness of the morning sun, and repeated to his youngest daughter, who stood beside him,—

> Sweet fields beyond the swelling flood
> Stand dress'd in living green;

And soon after,—

> From Zion's top soft breezes blow,
> To cheer the humble plants below.

Like all men of fine susceptibility and cultivated taste, he was an admirer of nature; and, in his last days, the landscape of creation still continued to be peculiarly the object of his delight. He was constantly drawn through the grounds in his pony-chair, accompanied by one or more of his family, with whom he conversed on every passing topic of interest, and whenever able to bear the fatigue, he took more extended drives in the carriage. At such times he was wont to allude, with evident satisfaction, to the seasons when, in early youth, he had been accustomed, before entering on the engagements of the day, to take his rides in the same neighbourhood (not then covered with buildings), and amidst the freshness of the "incense-breathing morn," to enjoy solemn intercourse with the Father of spirits among the leafy lanes and green slopes of the Surrey hills.

It is impossible to tell what hallowed influence these sacred communings, on which no mortal eye intruded, diffused over his mind, strengthening him against the temptations of the world, and enabling him to maintain a "walk with God" so close, a frame so "calm and heavenly," while journeying on the road which conducted him to the land of immortal peace.

"His attachment," says Dr. Collyer, "to the ordinances of religion was most fervent. The only regret I heard him express during his illness respected the suspension of these privileges; and so long as I live I shall remember, as a motive for mingled humility and gratitude, his declaration to me that he had spent some of his happiest Sabbaths under the roof of that sanctuary in which for years we had mutually worshipped." After some months he was again enabled to be present occasionally at public worship; in reference to which Dr. Collyer beautifully observes in his funeral sermon, "I have often stolen a look from this pulpit to the spot where, at the door of the vestry he was seated, upon a countenance which might well be conceived to belong to the Apostle John—so mild, so tranquil, so patriarchal, so full of feeling and affection; and although time and sickness had produced an alteration, it seemed rather like a visage from which all traces of past sorrow had not been wholly effaced, than that of a present sufferer."

These closing months of his sojourn on earth can,

indeed, hardly be described as those of "trouble and sorrow." His sufferings were never acute, and the rich consolations of the Gospel were poured so abundantly into his heart, as to render him, even in the weakness of dissolving nature, more than a conqueror. He spent much of his time in reading the Word of God, which he seemed to study with a yet deeper reverence. Howe's "Blessedness of the Righteous," and "Owen on the Glory of Christ," were two books from which he derived much pleasure. Into the views of these illustrious divines he entered with exquisite delight, and he conversed on the glory and perpetuity of the happiness prepared for the people of God "with a clearness of intellect, an elevation of feeling, and an ardour of desire not often equalled."

The power of motion was no more regained; but it had been given to him, not only "to believe on the name of the Lord Jesus," but submissively to "suffer" according to His will. Once, on being carried through the hall to the steps, at the bottom of which the garden chair was waiting, turning towards a young friend who stood beside his daughter, he touchingly contrasted his present state with his future prospect, and the bright crown which, he said, "He will give me in that day." His words are still remembered by another friend, to whose inquiry for his health ("bowing his beautiful head"), he replied, Paul said, "For this thing I besought the Lord thrice, that it

might depart from me; and He said unto me, My grace is sufficient for thee, for my strength is made perfect in weakness."

He spent at Eastbourne the autumn of 1818, and returned home somewhat refreshed and invigorated. After Christmas, though he still continued to enjoy many hours in the open air, a gradual diminution of strength, followed by sore throat and a tendency to gout, announced the arrival of the last conflict. But his faith never wavered, and his confidence in God never faltered.

"The last visit," says Mr. Townsend, "in which he was able to hold any conversation with me, he told me how frequently he had been comforted by reading Dr. Watts's Seventy-first Psalm, 'God of my childhood and my youth.' He quoted with much animation that verse,—

"'Wilt thou forsake my hoary hairs,
And leave my fainting heart?
Who shall sustain my sinking years,
If God my strength depart?'

"He endeavoured to repeat the last two verses, beginning with,—

"'By long experience have I known,'

but his strength failing, the book was brought, and the hymn was read to him, so admirably suited to a Christian who is dying in the hope of a blessed and joyful resurrection:—

"'God of my childhood and my youth,
The Guide of all my days,
I have declared thy heav'nly truth,
And told thy wond'rous ways.

"'Wilt thou forsake my hoary hairs,
And leave my fainting heart,
Who shall sustain my sinking years,
If God my strength depart!

"'Let me thy truth and power proclaim
To the surviving age,
And leave a savour of thy name
When I shall quit the stage.

"'By long experience have I known
Thy sov'reign power to save;
At thy command I venture down
Securely to the grave.'

"He now desired me to go to prayer with him, and to remember him in my best moments; and added, 'If I see you no more in this world, I hope to meet you in heaven; and I hope the Lord will bless you and your family, and continue to make you a blessing to others.'"

He was not called to endure any protracted suffering, but at mid-day, on the 3rd of March, 1819, he rested from all his labours, exchanging the garments of mortality, for the glorious robes of Christ's everlasting righteousness!

Till within a short period before his dissolution, his mind during his waking moments was vigorous and

unclouded. Almost his last audible utterance was when he said, as if aroused from slumber, "I wish to go home," and "LET THESE GOOD MEN COME IN,"—expressions only to be remembered in so far as they indicated the character of the imagery which rose before him in the article of death.

The dying words of this world's heroes and great men have always been watched with eagerness, and recorded with interest. Napoleon's *tête d'armée* showed that his parting spirit was hovering over "the pomp and circumstance of war," or, it may be, over battle-fields red with carnage—over broken dreams of fallen ambition and long-lost power. In like manner, illustrious kings, statesmen, judges, poets, and orators, have often proved, amidst the frailty of expiring nature, how "the ruling passion" may be "strong in death." If such indications be observed with interest, how much more delightful is it to find the dying Christian involuntarily occupied with scenes and recollections, which evince what were the bent of his affections, and what the prospects that engaged his heart. Mr. Hardcastle had devoted his best energies to promote the glory of Christ's kingdom; and had blessed God, that he had been brought into connexion with "the excellent of the earth." The same thoughts and anticipations seem to have gilded his dying couch, just as his happy spirit was passing from the chamber of sickness, and the bed of death, "unto the general

assembly and church of the first-born, whose names are written in heaven, and to God the judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the new covenant."

Such was the life, and such the death, of JOSEPH HARDCASTLE! The narrative is enlivened by no remarkable incident, by no very striking contrasts, and by little that is calculated to minister to the love of novelty. But it is the history of one who was enriched with many excellent gifts, who lived during an important crisis of the Church, and occupied a position which no man could have filled so well without the sustaining power of Divine grace. He was pre-eminently a man of God; and this was the foundation on which were rested all his other claims to distinction. In him was embodied the living portraiture of a Christian gentleman, of one favoured by Providence with many natural and external advantages, but still more favoured with the rich gifts of grace. From the grand doctrines of revealed truth he was never permitted to swerve. To the seductions of novelty, and the enticements of a spurious liberality, he equally opposed the steady consistency of an experienced disciple. But while he stood with uncompromising firmness to "the faith once delivered to the saints," he ever laboured to unite together true fellow-worshippers of every name and every communion. He reckoned it their duty to prove to the world, that

the constraining love of Christ was a bond more potent to unite, than all lesser points of difference, in the hand of Satan, to divide. His comprehensive views were ever directed to the great aim of advancing the Redeemer's kingdom. Actuated by such motives, his life presented a striking picture of the force of Gospel principles, operating on a vigorous intellect, and recommended by the ornament of a personal address and a courtesy in manner, which could not fail to captivate. In his family and domestic circle, the dignity of the Christian was blended with the affectionate tenderness of the husband, the father, and the friend. Had it been possible for all disciples to be cast in the same happy mould, doubtless many divisions in the Church of Christ would have been avoided, and greater union would have been visible to the world. But God's ways are not as our ways, or His thoughts as our thoughts. He knows best what will promote His own glory, and suffers the infirmities of His people for purposes which will one day prove, before an assembled universe, that "the foolishness of God is wiser than men, and the weakness of God stronger than men."

In a funeral sermon, preached before the Missionary Society, Dr. Bogue selected as his text the words, "Devout men carried Stephen to his burial, and made great lamentation over him." And assuredly the burial

of this eminent Christian was attended with every demonstration of reverence for his character, and sorrow for his removal.

His last earthly resting-place is in Bunhill Fields, an ancient cemetery, hallowed by the dust of Goodwin, Owen, Howe, Bunyan, Baxter, Bates, and Henry, besides a cloud of other witnesses to the truth and faithfulness of a covenant God.

The text selected by Dr. Collyer for the sermon he preached the following Lord's-day was in itself a beautiful tribute to the memory of his departed friend,—"Moses my servant is dead." (Joshua i. 2.)

By the Directors of the Missionary and various other religious Institutions, and it may be added by the Christian community at large, "his memory," in the language of Dr. Bogue, "was embalmed with the precious perfumes of respect and affection."

The following notice appeared in the "Evangelical Magazine," for April, 1819:—

"The numerous members and friends of the London Missionary Society will learn, with the same unfeigned grief, with which we announce, the removal from our world of that most distinguished friend and ornament of the Institution, Joseph Hardcastle, Esq., for many years the faithful and active treasurer, the warm patron, the wise counsellor, and the generous benefactor of the Society. He departed this life, after a long illness, at his residence, Hatcham House, on

the 3rd of March, 1819, in the sixty-seventh year of his age.

"His remains were conveyed to the tomb in Bunhill Fields, on Friday the 12th, with every mark of respect and veneration. The Rev. John Townsend delivered the funeral address at the grave, and the Rev. Dr. Collyer concluded the solemn service by prayer. The pall was supported by the Rev. Messrs. Rowland Hill, Burder, Wilks, Collison, Dr. Waugh, and W. A. Hankey, Esq. Funeral sermons were delivered on the following Sabbath, in the morning by Dr. Collyer, at Hanover Chapel, Peckham; in the afternoon by the Rev. John Townsend, at Bermondsey; in the evening by the Rev. Rowland Hill, at Surrey Chapel. Several other ministers also referred to the mournful event, in their sermons on that day. The Directors of the Missionary Society, feeling it to be their indispensable duty to bear a public testimony of respect to the memory of this invaluable man, resolved, at a Meeting on the 8th of March, that a funeral service should be holden, with permission of the Rev. Rowland Hill, at Surrey Chapel, on the 18th, which accordingly took place. The pulpit and desks were hung with mourning. An excellent sermon was preached by the Rev. Dr. Bogue, from Acts viii. 2. The Rev. Dr. Waugh prayed before the sermon, and the Rev. Rowland Hill at the conclusion of the service. The attendance of a great number of ministers (about fifty), and of a large and most respect-

able congregation, afforded an unequivocal proof of the high and just estimation in which this good man was held."—*Evangelical Magazine.*

From the London "Christian Instructor," for April, 1819:—

"Death of Joseph Hardcastle, Esq.—This excellent individual, well known to the religious public for so many years as the Treasurer of the Missionary Society, and to the world at large as the friend and patron of every pious and benevolent undertaking, has been removed to that higher state of being, for which he has been so long ripening. It would seem officious in us to attempt to pronounce his eulogy, as that will doubtless be done by those who have been best acquainted with his exertions and manner of life. Yet we cannot record the painful event without paying the just tribute of honour to the memory of a man who, for respectability of character, suavity and gentleness of disposition, uniform and universal consistency, and genuine Christian benevolence, is worthy of being associated in the records of Christian biography with names of the first and highest order."

Dr. Bennett thus sums up his description of Mr. Hardcastle:—

"But any attempt to enumerate his generous services to the Missionary and other kindred Institutions, would do more injury than justice to his memory; for

it would leave the greater part untold. The superiority of his intellect, the ardour of his piety, the sweetness of his disposition, and his gentlemanly deportment, gave him a happy influence over a Society composed of various, and, as some would say, discordant elements, which were as yet but being gathered and formed into a system; while his high reputation with the Government, and with the commercial and financial world, enabled him to lay the foundation of that secular confidence, which is so necessary to be reposed in an Institution that supports numerous agents in all quarters of the globe."

The following is an extract from one of the latest letters written by the Rev. J. M. Mason, of New York, addressed to his son-in-law, the Rev. J. Van Vechten, on the birth of a child, with this request to his daughter :—

"1824.

"For years I have resolved, if the Lord should give me opportunity, to transplant the name of that saint of his into my family—Joseph Hardcastle! I rejoice that the opportunity has come at last, and I hope I may not be too late in my application. Let Joseph Hardcastle then be his name of nobility,—no name do I more honour on earth, and may his graces go with it. No fairer name can she find among the sons of men. It will be a cro n of permanent glory to her son on

earth, in exact proportion as he is enabled to follow the example of him whose name he is to bear."

Mrs. Hardcastle departed on the Lord's-day, July 1st, 1827, to rejoin her kindred spirit in the presence of God. The light of the Divine countenance had shone on her path through life, and been her crowning joy; diffusing its hallowed and benign influence over her whole character and converse, as was beautifully said by Dr. Waugh, who pronounced an address at her burial; and as the favour of the Lord had gladdened her heart in the sunshine of earthly happiness, so it illuminated her passage to the tomb, with "the sure and certain hope of a glorious resurrection."

On this mournful event the late J. A. Haldane thus wrote to her son-in-law:—

"*Edinburgh, July* 13, 1827.

"My dearest Alexander,—Since receiving your letter containing the very pleasing, although melancholy account of Mrs. Hardcastle's death, I have written to Emma and to Selina. . . . . Her removal will make a great blank, but I trust it will be much sanctified to all her family. . . . . I trust everything you meet with leads you nearer to God. We must all of us feel the truth of the Word of God—'Vanity of vanities,'—and the various dispensations of God's providence are intended to impress it on our hearts.

Believers only have a sure and solid resting-place. They are citizens of that city which hath foundations which is stable as the throne of God, and when they obtain the freedom of this city, they become strangers and pilgrims on earth. The men of the world have their portion in this life. Alas! for them. It is a poor portion whether they enjoy it in a palace or a cottage.

"It is a beautiful remark of Leighton's that the Apostle contrasts the dispersion of believers in this world with their election in heaven. They are spiritually alienated from the world and interested in the New Jerusalem. Let us, my dearest Alexander, highly prize our privileges. Let us live to God. The night is far spent, the day is at hand; and the nearer we approach to the full enjoyment of blessedness, the more may we feel the attraction of Him whom our soul loveth. Many years ago I read of a mountain of loadstone. Ships at a great distance felt its attraction. At first their approach to it was hardly perceptible. There was a declining from the course hardly noticeable, and it excited little apprehension. But the attraction gradually became stronger, and the ship was irresistibly impelled with increased velocity. At last it drew all the nails and iron work to itself, and the ship fell to pieces. The path of the just is as the shining light. When first the believer feels the influence of the love of Christ, it is like a mustard seed; but it increases and

he is constrained by its influence, pressing more and more fervently after the full enjoyment of Him. At last the spirit can no more be kept at a distance from Him whom it loves; it flies to his embraces, and the body is dissolved.

"Your affectionate Father,

"J. A. HALDANE.

"*Alexander Haldane, Esq.*"

A sermon preached at Hanover Chapel, Peckham, Sunday, July 15, 1827, by the Rev. W. B. Collyer, from Rev. xxii. 1—5, thus concludes:—

"I ask what passage I could have chosen with greater fitness and propriety for a funeral sermon upon her who was a help-meet to that distinguished servant of God, whose heart was set upon the spread of the Gospel, and whose talents—and they were of no ordinary kind—and whose prayers, and whose labours were all devoted to the last moment of his life, to the furtherance of this great object, to the direction—as far as it is given to human instrumentality to direct them—to the direction of the streams of this river of life, over a desert and uncultivated earth; and who found at home, on every occasion, the smile of approbation and of cordial co-operation. It is in connexion with such a passage as this that I could call on such mourners as are this morning here assembled, and

under such a loss to dry their tears, and say to them, 'Let not your heart be troubled.' . . . .

"As a wife, as a mother, as a Church member, as a friend, as a cordial supporter of the Gospel of our Lord Jesus Christ—in all these bearings how much might be said, and how much more must be felt. But it was in connexion with her personal character as a Christian that I am anxious to engage your attention. Great simplicity entered into all her views of Christianity. She loved to hear the Gospel plainly preached. She looked nakedly at it as it is presented in this volume. Indeed, 'looking unto Jesus' might have been her motto, as it was claimed by the Apostle, for it was the habitual act of her mind in life and in death. She perceived Him in the midst of all her engagements, and enjoyed Him in the midst of all her possessions. In the midst of all her sufferings her spirit was unfettered; and while the body was languishing on the couch of death, her affections had already taken their flight to the throne of God. And, oh! what a meeting has there been!—never again, never again to be broken up between him who went before, and her who has followed at the distance of eight years. 'They were lovely and pleasant in their lives,' and in her 'death they are no more divided.'"

One family we dwell in Him,
  One Church above, beneath,
Though now divided by the stream,
  The narrow stream of death.

One army of the living God,
  To His command we bow,
Part of the host have crossed the flood,
  And part are crossing now.

O, Jesus, be our constant Guide,
  Then, when the word is given,
Bid Jordan's narrow stream divide,
  And land us safe in heaven!

CHAPTER XII.

Conclusion.

THIS imperfect sketch of the life and death of Joseph Hardcastle has been prepared for his children's children. Of his five sons two died in infancy, and three lived to attain manhood. In 1827 his two eldest daughters, Mrs. Burder and Mrs. Arnould, fell asleep in Jesus, within a few weeks of each other, and within three months of their beloved mother's departure. Mrs. Burder had been long in declining health; Mrs. Arnould died six weeks after the birth of her daughter, now married to the Rev. Henry Olivier, of Colchester. Nathaniel, the youngest son, was next called away. He had resided for several years in Berkshire, beloved as a friend, and respected as a magistrate. He died in the forty-fourth year of his age, after a short illness, at Tunbridge Wells, the 21st of April, 1838, commending his beloved wife and children to the God of his father.

Alfred, the second son, bore a very close resemblance to his father, both in person and in character. From his earliest years he was "a wise son," making glad the heart of his father; and his mother's dying testimony was, that he "had always given her the greatest joy, and had never caused her one sorrow." He was most deeply beloved and honoured by all who knew him well; and few could hold even passing intercourse with him without retaining a lasting impression.

Of his life, it is enough to say that "he walked with God;" and of his death, it is hardly too much to add, that "he was not, for God took him." So abounding was the grace granted to him at that last hour, "This is not *dying*, it is going up into heaven," was the exclamation of that brother who was so soon to follow him.

He died, March 7th, 1842, in his fifty-first year, after a few days' illness. The summons was sudden and unexpected, for he had thought himself recovering; but he had lived in habitual "preparedness for death, and he knew in whom he had believed." There was nothing in the first symptoms of the attack to excite alarm; yet on the same evening he spoke of the impossibility of foreseeing the result of any illness, and added, "I am in the Lord's hands, and I desire to leave myself entirely at His disposal. I am surrounded with every comfort,

I have every wish gratified; and, if I had it in my choice, I would not have one circumstance altered."

On Thursday, the day after, which was the anniversary of his father's departure for heaven, he was much occupied in retracing the recollections of that solemn time. "It is," he said, "twenty-three years this day since the spirit of my father took its flight in this room and from this bed!"

The record of his last words, taken down at the time, and preserved in manuscript, is of too sacred and of too private a nature, to be printed at large; but a few sentences are given here, that it may be seen in whom alone his confidence was placed, and that one more voice may be added to the united testimony of all His people—"Faithful is He that promised;" "Blessed are all they that put their trust in Him."

Having been told by his physician that he had but a few hours of life, he was heard to say:—

"Jesus Christ, Redeemer of the world, I have just learnt that in a very short period I must appear before Thee. The time is short; but Thou wilt not forget how suddenly the event occurs. Merciful Saviour, I have nothing on which I can for a moment depend but Thyself. Oh Thou who delightest in mercy, have mercy upon me! . . . . Blessed Saviour, lay underneath me thine everlasting arms. Do Thou comfort me. Fix my confidence. Give me sweet

feelings of Thy love to me. My name *is* written in Thy Book of Life. Take now this poor, guilty soul to joy, and perfection and purity. Amen and amen!"

After dictating a few directions, he prayed again for "the dearly beloved and inestimable companion of his life," for each of his children, and for all the other members of the family, saying, "I have a well-grounded hope that they will not be separated from me, but meet me at Thy right hand.

"Lord Jesus be with me now. I pass through the valley: Thou wilt not leave me. I take you all to record, that I enter the invisible world trusting only in the righteousness of Jesus Christ; every other confidence is without foundation, and will be found utterly vain and fallacious at the last.

"Those golden gates are about to open to admit me into the celestial city, which have so often opened to give entrance to other members of my family. I shall soon hear celestial harmony.

"And now, blessed Saviour, in Thy sight, I call all here present to bear witness that I hold no ground of hope, nor shadow of it, for salvation, but only the merit and blood-shedding of Jesus Christ.

"Lord Jesus, I come to Thee. May all now gathered round me here meet me *there!*"

And when he had said this he fell asleep.

Scarcely had the disembodied spirit winged its

glorious flight into the presence of God and of the Lamb, when again the angel of death was commissioned to visit the house of mourning, and the eldest and only surviving brother was called to follow. From their earliest years they had walked together in unity; the lapse of time had only cemented their mutual love; and the sudden blow which severed them on earth proved too much for the survivor, who had been for some time affected with a chronic disorder of the heart. Within a few hours afterwards the pressure of feelings, too big for utterance, brought on a difficulty of breathing, the first paroxysm of which threatened the extinction of life. On partially recovering from this attack, Mr. Hardcastle said to a faithful attendant, who had lived from childhood in the family, "Remember, if I die, all my trust is in the Lord Jesus Christ." The immediate danger was removed through the prompt remedies applied by his medical adviser, Dr. Conquest; but all his skill, assisted by consultations with other physicians, was unable to do more than retard the hour of dissolution. At different periods of his illness he again and again declared that "his whole reliance was placed on the only and all-sufficient Saviour." On one occasion he said to a beloved sister, "It is a solemn thing to die; but, as far as I can search my own soul, I put my whole trust and confidence in Christ, and Him alone. I believe in Him as my Redeemer, my sanctification, and my salvation."

On the last day of his pilgrimage the sixty-third chapter of Isaiah was read to him, and he seemed to feel with peculiar force the words,—"I that speak in righteousness, mighty to save;" and at the verse, "In all their afflictions He was afflicted," he said, "Yes, and He is a Friend that 'sticketh closer than a *brother*.'"

Many texts of Scripture were spoken to him to which he softly uttered the words,—"Precious promises"!

When he awoke the last time, soon after midnight, he appeared to be offering up a prayer, in which he commended the family to God, asking that "the blessing of Christ might attend them all their journey through." Upon this his sister's husband repeated texts, to each of which he distinctly responded. On its being said,—"I believe the Everlasting Arms are around you, and underneath you;" he replied, with a tone and emphasis never to be forgotten,—"They are!" and added,—"I find Him to be a very present God in time of trouble." The words of a dying minister of Christ were mentioned to him: "Christ in the love of His heart, Christ in the power of His arm, is the rock on which I rest." He emphatically assented. He also twice pronounced the words—"mighty to save! mighty to save!" In reply to the remark that it would be a glorious day when all His people are gathered round the marriage supper of the Lamb with

Abraham, Isaac, and Jacob, and all whom we have loved on earth, and who have gone before, he said,—"A most glorious day;" and again, "that will be a grand day;" and once more declared that, "all his trust was in the God of his Father,"—"on the Lord Jesus Christ, and that he had no other hope whatever."

But a short space remained,—his sorrowing relatives listened to the gentle breathing till it ceased. They just heard the silver cord loosed, and the golden bowl break at the fountain. But they heard not the voice that proclaimed unto him,—"Thy warfare is accomplished," when he was called from earth to mingle with the countless multitudes, who cast their crowns before the throne, and join in the song of Moses and the Lamb. But they thought of the empty sepulchre of Jesus, and beheld it like the ark standing in the passage of Jordan, arresting the waters as the hosts of Israel crossed to take possession of the promised land. In the resurrection of their Lord they had a pledge of the resurrection of their beloved brother, of which a beautiful emblem appeared, when in passing from the darkened chamber of death, the glorious beams of the rising sun, clothing the east in splendour, seemed in the dreariness of desolation and of grief, to proclaim as with a voice from heaven,—"So also is the resurrection of the dead."

The following letter was addressed by Mr. J. A.

Haldane to one of his grandchildren, now Mrs. Corsbie :—

"My dearest Annie,—The scene you witnessed in your uncle Alfred's departure was, indeed, very striking and much calculated to confirm your faith. The Lord there showed you the extent of the triumph which He has achieved in behalf of His people, not by averting the stroke of death,—not by preventing the return of the spirit to Him who gave it, but by transforming the last enemy into a messenger of peace, and making the grave the portal of immortality. When Jesus had finished the work which He had undertaken, He dismissed His spirit. He died, was buried, and rose again, and He in this, as in other things, is the pattern of His people. . . . It is a beautiful passage in the book of Job, where he inquires, 'If a man die, shall he live again?' Certainly. And hence he adds, 'All the days of my appointed time will I wait, till my change come.' This is not the change produced by the separation of the soul and body; it is the change of this mortal body for the spiritual and incorruptible body. This is evident from what follows: 'Thou wilt call, and I will answer thee; thou wilt have respect to the work of thine hands: thou turnest man to destruction, and sayest, Come again, ye children of men.' Our bodies, so fearfully and so wonderfully made, are broken in pieces like a potter's vessel; but in

that day God will have respect to the work of His hands. He had reduced it to his original dust, but it had been redeemed by the blood of Jesus; it had been the habitation of God through the Spirit, and shall therefore be reconstructed in a form from which every seed of weakness, corruption, and mortality, shall be removed. And how is it calculated to confirm our faith, to witness one of Christ's blood-bought sheep amidst the swellings of Jordan, delivering himself up with calmness and composure into the hands of the king of terrors, and confidently anticipating the day when Satan shall be bruised under his feet, when death shall be swallowed up in victory. Such was the scene you were so lately called to witness, and I trust you have derived much benefit from it. . . . . May the Lord himself bless you!"

To his daughter-in-law, Mr. Haldane wrote as follows:—

"*Edinburgh, March* 21, 1842.

"My dearest Emma,—Most sincerely do I sympathize with you on the removal of your two brothers. We were in hopes that the crisis in regard to Joseph was over, but this morning we received the melancholy account of his having followed Alfred. It is exceedingly affecting; but we must say, 'I was dumb; I opened not my mouth, because Thou didst it.' Shall we receive good at the hands of God, and not evil?

Yet it is not evil. Both your brothers have been removed from this vale of tears, and both departed in the faith of Jesus. They had hope in their death, and could look beyond the darkness of the tomb into that world of light which is illuminated by the beams of the Sun of Righteousness. . . . .

"Then, in how different a light shall we regard the sorrows of life! We shall look back upon all the way in which the Lord hath led us, and shall see that goodness and mercy have followed us all the days of our life; that all things are ours; that every dispensation of Providence, however afflictive, was a stream from the inexhaustible fountain of everlasting love; and that everything which befell us in the days of our pilgrimage was the development of that wondrous plan for raising us from the unfathomable depth of sin and misery to an exceeding and eternal weight of glory. These are the true sayings of God: 'Heaven and earth shall pass away, but Christ's words shall not pass away. In the world ye shall have tribulation; but be of good cheer, I have overcome the world.' And so complete is His victory, that the troubles of life and the mouldering of our mortal bodies in the dust are the means employed by Him who is wonderful in counsel and excellent in working, to introduce us to the enjoyment of eternal happiness. . . . .

"I received Annie's beautiful letter, giving an account of her Uncle Alfred's death. It was, at the

same time, indeed, very triumphant and perfectly calm. There may be, and often is, a great deal of excitement in the last scene, but in his removal everything appeared in keeping—solemn, and perfectly placid. . . . . I sometimes think there is more resignation among the poor than the rich. It is a common expression with them, 'It was to be.' No doubt this may be abused; but when the will of God is declared by the event, it is our wisdom to acquiesce and to say, 'Thou, O Lord, hast done as it pleased thee.'"

Two sisters still survived. Selina, the elder, had in early life been remarked for the brightness of her appearance and many attractive qualities; but just as she was blooming into womanhood her health gradually gave way, and ever afterwards she was more or less an invalid. Her father, in his own near approach to the heavenly world, named Selina as the one of his children who would probably be the first to meet him there. But twenty-six years remained to be accomplished of her earthly course, ever to be holden in most dear and happy memory of those who travelled by her side, and marked how the energy of her mind, with the bright graces of Christian patience and submission, prevailed over suffering. In witnessing and promoting the good of others, she richly filled up whatever might have been lacking of personal enjoyment. The elasticity of her spirits, and the unselfish sympathy of her

character, enabled her at all times to rejoice with those who rejoiced, and to mourn with those who wept. The hallowed memory of her parents never faded from her heart; and it was by her latest desire these Memorials are transmitted to their descendants. But her faith received the promises of her God and Saviour as "facts;" and, amidst the severing of so many earthly ties, she looked forward to the blessed prospect of a happy reunion in her heavenly Father's house above, to go no more out, for ever.

She fell asleep in Jesus, November 5, 1845, at Hatcham House.

"And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them." (Rev. xiv. 13.)

The last pages of these brief memorials were in the press when another beloved member of the family was unexpectedly called away as with the midnight cry. And she was "ready." Elizabeth Augusta, the wife of Nathaniel Hardeastle, died April 21, 1860, the day and almost the hour that completed her twenty-second year of widowhood.

At the time of her sudden illness she was advancing amidst sad remembrances to the second anniversary of the departure of a beloved and gallant son ; but she knew not how near the hour had come for that blessed reunion in heaven, the hope of which had mingled the voice of praise with her submissive grief in the hour of separation. Edmund Junius Hardcastle died at the age of thirty-three, at Freiburg, in Baden, on the 16th of May, 1858, of inflammation of the lungs, against which his constitution, weakened by fatigues in India during the Sepoy revolt, was unable to bear up.

He was captain in the late 53d Regiment of Bengal Native Infantry; although, as the reward of a daring exploit in the important capture of a notorious robber chief, he had been for ten years successively employed in Rajpootana, in the political department, under Colonel Sutherland, General Lowe, and the celebrated Sir Henry Lawrence.

On eighteen different occasions he had during his brief career received acknowledgments both from the Governor-General in Council or his agents in Rajpootana, and the Court of Directors, for distinguished services; some of which were as brilliantly executed as they were wisely planned. His promptitude, vigour, and judicious conduct, under difficult services, are repeatedly specified by Sir Henry Lawrence in his reports to the Governor in Council; and to have merited the affection and approval of that Christian

hero is in itself a testimony of no ordinary value. His skill in dealing with the native chiefs, his firmness in the management of disturbed districts, his noble fortitude when surrounded by mutiny and revolt, were only equalled by his characteristic calmness and love of peace. He won the praise of his superiors as a good administrator and brave soldier; and, although he lived not to reap earthly honours, it was to his sorrowing mother a joy and consolation to believe that he died in the Lord.

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